CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 7.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, FEBRUARY 14, 1846. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 1½ WATER STREET,
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

THE FORM AND THE POWER OF GODLINESS.

The form of Godliness is one thing: the power of Godliness is another thing. The apostle Paul recognizes the reality of each. 2 Tim. iii. 5. Both of these are good things. But they are not alike good. One of them is incomparably more excellent than the other. It is important to possess them both. Yet it is by the possession of one that a man is rendered rich, while with the other alone he is poor indeed.

We will inquire, first, for the power of Godliness. Second, for its form. Third, institute some comparison between them.

The power of Godliness is the first principle of religion in the heart. It is that inward spring and force which moves and actuates the good man. It comprises faith, feeling and purpose: faith in fundamental truth; the feeling of moral responsibility; the purpose to do the right and to avoid the wrong. The power of Godliness is the deep working of man's moral and religious nature: it is conscience dictating and aiming at the performance of duty; acknowledging the authority of moral obligation and being dissatisfied while its monitions are unfulfilled. Such, briefly, is the power of Godliness. It is the principle of moral goodness in the heart.

And what is the form of Godliness? It is the manner in which the form of it is expressed. It is necessary that the power of Godliness should have an expression. It is not a thing to be kept to one's self like a secret: not a talent to be laid up in a napkin. The good there is in the heart should be brought out. And the manner of its manifestation is its form. The power or spirit of Godliness is the same in all good men. But the form is liable to differ. This good man has one form, and that good man has another. The *fundamental* principle is the same thing; but its *manifestation* is various. Because all minds are not just alike constituted nor alike educated. Everything appertaining to Godliness may vary except the fundamental principle. This, in all cases, is essentially the same. It contains an element of faith and of moral sensibility. But this faith embraces only fundamental truth. It embraces God as the moral Governor of the world. All good men alike believe in divine government, in moral obligation and the doctrine of recompense. But all beyond this central truth may be differently interpreted and understood. One good man interprets Christianity in the Trinitarian form; another, in the Unitarian form; one, in the Calvinistic form, another, in the Arminian; one, in the Quaker form, neglecting all the formalities of ordinances and traditionary ceremonies; another, in the Catholic form, making abundant use of rites, ordinances and penancies, observing times and seasons, fasts and auricular confessions. Among these and many other denominational names there are striking and wide differences. But these all appertain to the form of religion. The spirit of it is, or may be, the same. They have different opinions but the same faith. And a man may pass from one denomination to another without any change of real character. He may be, first, a Catholic; then a Calvinist; then a Quaker; then a Unitarian, and yet remain the same man, in each connection. His conscience may continue unaltered. And one does not become a better man until he possesses a better conscience. It is conscience that constitutes the moral, the spiritual, man. But he may improve his conscience, either without changing his denominational relation, or in changing it. There is, therefore, no certainty nor even presumption, that a man becomes either a better saint or a worse, when he detaches himself from one sect and unites with another. And the reason is, that all sectarian differences belong to the form of religion. The spirit or power of religion is a distinct thing from its form. And a man's moral worth depends wholly upon the power or spirit of Godliness in his heart.

We do not intend to say that one form of Godliness is as good as another; that the form is a matter of indifference. No. Some forms are better than others: some opinions are more correct than others: some ecclesiastical organizations are more useful than others: the type of some ordinances is more Scriptural and salutary than that of others. But the form however defective does not nullify the power: nor does the form, however Scriptural and proper, make up or compensate for the absence of the power. It is the power of Godliness which constitutes the saint. In its right state, it is the one thing needful. Where it is possessed in such a state, the man is accepted of God; where it is absent, the man is weighed in the balances and found wanting.

In its relation to religion, sound knowledge is very useful; correct belief is very useful; ordinances of the proper description are useful; yet these are not the good thing itself. It is an effective tendency to the *right*, and a steady aversion to the wrong. Such is a good conscience. Such is moral principle. And such is the basis of every holy character. Existing in a heathen, in a Mahommedan, in a Jew or in an excommunicate, he is a good man. The Most High in heaven, who seeth not as man sees, beholds but one thing in man which is, of itself and always, acceptable in his sight. And this one thing is, integrity of heart. The upright heart desires to know and to do the will of God. The person who possesses it belongs to the household of the Savior. 'And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! for whosoever shall do the will of my father, in heaven, the same is my brother and sister and mother. The test of kindred and discipleship to Christ is, a heart to do the will of God. He who has the most of such a heart, possesses most of the power of Godliness. The form is but the shadow, and is, comparatively, a thing of small account.

The form and the spirit of Godliness have, however, a mutual relation. One supposes the other and is the counterpart of it. The spirit of Godliness must have an expression. And the form presupposes the power. There cannot be an effect without a cause. There is a great amount of *the form* of religion in the world. This is matter of fact even among Pagans. What is it builds their magnificent temples, which sculptures their curious and costly images, and which impels to the endurance of such voluntary inflictions and severe penances? It is, also, a fact among Romanists. Whence comes such an immense amount of zeal, labor, enterprise and expense? There must be, at bottom, a stirring force which starts and penetrates the whole great movement. It is the action of man's moral and religious nature. There is, and ever has been and doubtless will ever be, a sufficiency both of the power, and of the form, of Godliness. The evil does not consist in the absence or lack of either, but in the substitution of the one in the place of the other. Men have misplaced these two things. They have put the form in the place of the power; the body in the place of the spirit. They have put the form at the bottom and thus made it to be the principal thing. And this mistake has worked great perversion. Instead of making the power of Godliness the ground of esteem and fellowship they have made the form of it to be the ground of mutual acceptance and friendship. They have looked at the form in order to determine 'who was their brother, their sister and their mother.' Thus Romanists have fellowshipped Romanists, but no others. Calvinists have fellowshipped Calvinists, but no others. Quakers, Baptists and Episcopists have fellowshipped those of their own respective denominations but not others. Christian fellowship has been based on the ground of the form, not on that of the spirit, of Godliness. And this has been a great perversion and has wrought immense mischief. It has put the husk in the place of the kernel. It has substituted the less in the place of the greater. It has made opinion to be greater than faith. It has exalted Romanism, Calvinism, Baptist-ism etc., each above Christianity. The inquiry has been, not who is a Christian? But who is a Catholic? Who is a Baptist? Who is a Quaker? Each, in his turn, says the Quaker, is my brother; the Baptist is my brother; the Catholic is my brother. But who, among them all, has said, the Christian, irrespective of his denominational name, is my brother? Yet all would say this, if the spirit, instead of the form, of Godliness were the criterion of Christian fellowship and esteem.

On what avowed principle is it that Romanists exclude Protestants from religious fellowship? They allege that Protestants are not Christians because they refuse assent to the peculiarities of the Romish Church. But the Protestants declare themselves to be Christians. 'We believe,' say they, 'that Jesus Christ is the Son of God.' This profession makes us Christians, and you, both in charity and in justice, ought to accept us as such unless, in word or deed, we contradict this profession. It is obvious that the Romanists deny Christian fellowship on the ground of the form, not on that of the power, of Godliness. The Trinitarian excludes the Unitarian from religious fellowship, alleging that the latter is not a Christian. But the Unitarian says, 'I believe that Jesus Christ is the Son of God. I am, therefore, a Christian, and unless you can prove that my profession is insincere you ought—and you are bound by the express commandment of the Lord Jesus Christ—to accept and to love me as such. Is it not a plain case that the Unitarian is excluded on the ground of an alleged defect in the form of religion? If he who, believing in any one doctrine, excludes from his Christian fellowship those who doubt it, but who nevertheless avow their belief in the divine truth and excellence of Christianity, would not the former act on the same general principle as the Romanist, the Calvinist and the Trinitarian? Would they not assume that the form of Godliness—at least in one instance—is equivalent to, and identical with, the power? And again, if the abettors of the infallible accuracy of the documents of the New Testament should exclude from fellowship those who entertain doubts in regard to them, would it not be on the ground of the form, rather than on the ground of the power, of Godliness? The doubters say, 'we believe in Christianity.' And this has no necessary connection with any one of its records. Christianity existed many years before any records of it had a being. The doctrine of Christ is one thing; the record of his life and ministry, is another thing. We have faith in the doctrine, but we have doubts concerning certain passages in the record. And the record is not the substance; but only the shadow; it is not the body but only the vestment; it belongs not to the power, but only to the form of Christianity.

S. F.

For the Register.

MEADVILLE THEOLOGICAL SCHOOL.

I write to you Mr. Editor that your readers may be informed in regard to our condition and wants. We have 23 students from seven states, extending across the country from Maine to Illinois, seven of them are from Massachusetts. Not one of these could have studied at Cambridge. The preparatory studies required there would have forbidden their attempting it. So that Cambridge is not harmed by our school, as might at first sight appear. I would not, by any means, recommend to any man who can enter Cambridge to come here. Indeed there is no danger of his doing so. I have made these remarks only because it might be thought that the two schools would interfere with each other, that cannot be. All such fears are groundless.

Liberal individuals have added to our library so that it begins to look quite respectable.—individuals have been very generous. One gave us 400 vols. another 200, many 20 and 30.—And not a few were willing to take valuable works from their libraries that we might be supplied with text books. So generous, also, have our friends been in contributions and promises that we thought it best to announce to young men who wish to enter the ministry that they may expect aid, if *thoroughly qualified* in English studies, to the amount of $30 per year. It seemed to be necessary to announce this, that needy but promising young men, might be encouraged to attend, without fearing that they could not go through. We intend to encourage our students to remain four years, and shall try to persuade all to remain three years. We shall need funds to aid our men if the school fills up to thirty students; but I have taken courage from the cheefulness with which aid has been rendered to promise it to all who are *prepared* to enter the school, who need such aid. I felt that I was doing what our eastern friends desired.

I wish also, to make a statement in regard to the expenses of the students. I am more anxious to do so because many were disposed to question whether our estimate did not look better in theory than it would prove in practice.—I do not blame them for their doubts. The estimate was founded on real life, however, and I felt sure that it could not be far from right.—How it was will be seen by the results of the last term. I stated I felt confident that the whole expenses, per week, of board, room rent, fuel, lights, and washing would not exceed $1.

The board and room rent have been, 73 cents per week. The expense of fuel, light and washing has varied with different students, from 20 to 30 cents per week, making the whole expense, per week, from 93 cents to $1 03 per week. Provision have been high this year; I am, therefore, confident that if our men are economical they can, and will live within a dollar per week, on an average; what has been may be. Some expenses may increase and others may decrease, but I am willing to insure that $30 for the present, will pay three-fourths of the expenses of living here, exclusive of incidentals and clothing. Thus I hope it will be seen that theory and practice have, for once at least, been coincident. It should be remembered, however, that we are liable to some changes, rent may be higher, or some other expenses may increase; still we are secure for the present in regard to rent as we have already leased houses for two years.—Our expenses must be brought low or many of our students cannot remain here. And I am happy to say that they are ready to second the efforts of the officers of the school to make them as low as possible.

There is one suggestion which I would make to those who are interested in the school, which is to my mind very important. It is that a fund be raised to be appropriated by the Professors of the school to furnishing those students who leave the school in narrow circumstances with a few of the most useful books for their study in the ministry, say to the amount of $20 to each student. Such a start would be invaluable. It would furnish the means of keeping up habits of study which, without some such aid, would, I fear, be lost. A Hebrew Bible and Gesenius' Lexicon for such as study Hebrew. A Greek Testament and Robinson's Greek Lexicon of the New Testament and a few other works of like substantial character would be such as I should recommend.

But enough, perhaps too much, of our efforts. Thanks to our numerous friends in the East who have aided us; I hope they will see by this statement, that their charity has not been squandered in 'riotous living.' R. P. STEBBINS.

Meadville Pa. Jan. 28th, 1846.

For the Register.

MINISTRY AT LARGE IN BALTIMORE.

MR. EDITOR,—When I left Boston, three months ago, I promised to give you some account of my mission in this city. From my silence thus far, you may have thought that I had not much account to give. True, I have not. As I came here an entire stranger, I have not hitherto, considered myself sufficiently informed to express even an opinion of the prospects, and the ultimate success of this truly Christian enterprise. There are city missionaries at work here, yet, so far as I can learn, nothing like a concerted effort of the Churches has been attempted for the permanent establishment of *the Ministry at Large* in Baltimore. All that has been done is the result of individual philanthropy. Although there are some discouraging circumstances, as there have ever been in the way of every good cause, I cannot doubt that the work will go on here and in due time become permanently and liberally established.

In the first place, there is manifest need of such a ministry here; though not more in this, perhaps, than in other large cities. From the best information I can obtain, there are here from twenty-five to thirty thousand people, that is, from one fourth to one third of the whole population, (which has been found to be about the proportion in other cities,) who belong to no religious society, go to no place of public worship, and are destitute of any other than a casual and uncertain ministry. The people of Baltimore, however, I am happy to find, are emphatically a churchgoing, and therefore, we must believe, a church-loving, people. And can it be supposed that those who are supplied with and value the Christian ministry will withhold it from those who are destitue, when they shall have looked into the subject, and fully realized the need?

Something has been done, and I trust much more will yet be done, to press home to their minds the full weight of their responsibleness in the matter. Soon after I came to this city, I saw in a public paper a communication, on this subject, from the Rev. Stephen Williams, also a printed report of the Rev. Daniel McJilton, worthy followers of our own revered Tuckerman, who for several years have here been engaged in a ministry to the poor. The statements of these gentlemen, with the annual reports of my predecessor in the work, the Rev. C. H. A. Dall, plead powerfully for the claims of this good cause, and must have left favorable impressions of its importance in many minds. The monuments in their streets attest the liberality, not less than the patriotism, of the citizens of Baltimore. And the almost unparalleled increase and prosperity of the city, whilst it is adding to the need of a permanent ministry to the poor, is at the same time furnishing means for its support, and is a sure guaranty, that such a ministry shall be sustained. It has recently been stated in the public prints, that one million six hundred and forty thousand dollars have been added to the taxable property of Baltimore, during the last year, by reason of the erection of one thousand four hundred and ninety-nine new houses.

Among other indications of the success of this cause, wherever it has been attempted, there is no more certain one, than the interest which woman has shown in its behalf. There are in this city women not a few, with much of the spirit of the Savior. Like those at Philippi, mentioned by St. Paul, 'their names also are in the Book of life. To their devotion to the cause there will hereafter be many to testify, 'weeping and shewing the coats and garments, made by them while they were with us.' Who will not freely respond to the call, to 'help those women thus laboring with us in the Gospel?'

But the chief ground of my belief in the success of this ministry is my trust in God. The work is well begun, though we should claim for it perhaps only a slender and feeble beginning. Shall its friends and patrons for a moment doubt that 'He who hath begun a good work in them and for them, will go on to perform it?' By wise and patient, yet earnest and persevering energy, we may be absolutely sure of its success.

A subject which has deeply interested me here, is the condition of the colored people. They are remarkably intelligent, industrious, and thriving, so far as my observation has extended. In the daily walks of my mission, in various parts of the city, I have not seen a single colored person *asking alms*, or one that indicated a condition needing alms. I could speak much of 'that I do know, and testify that I have seen' and heard. But as my mission has no particular concern with this subject, I feel disposed to say but little. Thus much however, I feel constrained to say; that from the appearance of those whom I daily see, I should judge there is not a happier class in the city. The frequent opportunities I have had to observe their meetings for debate, their concerts of sacred music, the exhibitions of their schools, &c., have given me very favorable impressions of what they are doing, more especially because they are both disposed and permitted to do it for themselves.

Very respectfully, yours &c.,
LEMUEL CAPEN.

THE RICHEST MAN IN THE WORLD.

'The London correspondent of the Boston Atlas makes the following statement, respecting a celebrated East Indian, with whose name and character many of our readers are doubtless familiar:

'One of the lions of London at the present time is the BABOO DWARKANAUTH TAGORE. He is, as his title of Baboo and his name will have suggested to you, an East Indian. His wealth is so enormous that it is scarcely an exaggeration to say that he is the richest man in the world. A few years ago, when a panic occurred amongst the commercial houses in Calcutta especially, and the great Indian seats of commerce generally, Dwarkanauth came forward and advertised that he would furnish them with any amount they might in the emergency require. His name was such a tower of strength that the mere announcement caused a suspension of the panic. At another time he entered a room in Calcutta, where the merchants were assembled to deliberate on the best means of raising £50,000 to build a new Town Hall. 'Gentlemen,' said Dwarkanauth, 'I will buy the premises of which you are speaking, build a Town Hall on its side, and present it to the city.' This he did, and was no loser by it either, for his property in the neighborhood greatly increased in value. His possessions are immense, and he owns the only coal mine, a very valuable one, which is to be found in India. He was in this country three years ago, and is now here travelling for the benefit of his health. His nephew and youngest son accompany him.

The Governor General of India is Dwarkanauth's guest, at one of his country seats, every year; and it may give some idea of the oriental magnificence of this holiday resort of the Governor, when I tell you that one wing of it will afford accommodation to 160 guests, with their servants, which, in India, is always a pretty considerable number. Tagore, when he came to England, brought, as presents to the Queen and the nobility, shawls to the value of many thousands. He is a frequent guest at the table of her Majesty, who presented him with a splendidly mounted portrait of herself. You have doubtless heard of Rammohun Roy. It was Dwarkanauth Tagore who patronized him, and furnished him with the means of visiting England. In Calcutta, Dwarkanauth is principal of the chief banks—he has the largest number of shares in the Oriental Steam Navigation Company, and travels in his own steamships. He is an Unitarian in creed, as was Rammohun Roy. I assure you that I have not in the slightest degree exaggerated in these remarks respecting his enormous wealth, but have rather understated the matter. He is living at the St. George's Hotel, Albemarle street, at the rate of £10,000 a year—this I know to be a fact.

I conceive that all this will interest the readers of the Atlas, and Americans generally, from the fact that the BABOO is about to visit America.'

PROGRESS AND CHARITY.

BY SYDNEY SMITH.

"It would be religiously charitable, to consider whether the objectionable tenets which different sects profess are in their hearts as well as in their books. There is, unfortunately, so much pride where there ought to be so much humility, that it is difficult, is not almost impossible, to make religious sects abjure or recant the doctrines they have one professed. It is not in this manner, I fear, that even the best and purest churches are ever reformed: but the doctrine gradually becomes obsolete; and, though not disowned, ceases in fact, to be a distinguishing characteristic of the sect which professes it. These modes of reformation, this silent antiquation of doctrines, this real improvement, which the parties themselves are too wise not to feel, though not wise enough to own, must, I am afraid, be generally conceded to human infirmity: they are indulgences not unnecessary to many sects of Christians. The more generous method would be, to admit error where error exists: to say, (where the fact is so,) 'These were the tenets and interpretations of dark and ignorant ages: wider inquiry, fresh discussion, superior intelligence, have convinced us we are wrong; we act, in future, upon better and wiser principles.' This is what men do in laws, arts and sciences; and happy for them would it be, if they used the same modest docility in the highest of all concerns; but it is, I fear, more than experience will allow us to expect, and therefore the kindest and most charitable method is, to allow religious sects silently to improve, without reminding them of, and taunting them with, the improvement—without bringing them to the humiliation of formal disavowal, or the still more pernicious practice of defending what they know to be indefensible. Such triumphs as these are not what they pretend to be, the triumphs of religion, but the triumphs of personal vanity. The object is not to extinguish dangerous error with as little pain and degradation as possible to him who has fallen into error, but to exalt ourselves, and depreciate our theological opponents as much as possible, at any expence to God's service, and to the real interests of truth and religion."

JUSTICE AND CHARITY.

BY SYDNEY SMITH.

"There is another practice not less common, and equally uncharitable, and that is, to represent the opinions of the violent and eager persons that can be met with as the common and received opinions of the whole sect. There are, I apprehend, in every body of Christians, individuals by whose opinions, or by whose conduct, the great body would very reluctantly be judged. Some men aim in attracting notice by singularity, some are deficient in temper, some in learning, some push every principle to the extreme, distort, overstate, pervert, fill and every one to whom their cause is dear with concern that it should have been committed to such rash and intemperate advocates. If you wish to gain a victory over your antagonists, these are the men whose writings you should study, whose opinions you should dwell on, and carefully bring forward into notice; but, if you wish, as the elect of God, to put on kindness and humbleness, meekness and long suffering, to forbear and to forgive, it will then occur to you that you should seek the true opinions of any sect from those only who are approved of and reverenced by that sect, to whose authority that sect defer, and by whose arguments they consider their tenets to be properly defended. This may not suit your purpose, if you are combatting for victory; but it is your duty, if thou are combating for truth: it is the safe and honest conduct of him who never writes or speaks on religious subjects, but that he may diffuse the real blessings of religion among his fellow-creatures, and restrain the bitterness of controversy by the feeling of Christian charity and forbearance. Ask yourselves, also, my brethren, (allow me to say,) when you are setting in severe judgment on the faults on follies and errors of other Christian sects, whether is it no; *barely possible* that we ourselves have fallen into some of these mistakes and misinterpretations. Ask whether we are wholly exempt from prejudice, from pride, from obstinate adhesion to what candor calls upon us to alter or to yield. Are there no violent and mistaken members of our own community, by whose conduct we should be loth to be guided, by whose tenets we should not choose that our faith should be judged? Has time, that improves all, found nothing in us to change for the better? Amid all the manifold divisions of the Christian world, are we the only sect of Christians who, without having any thing to learn from the contributions of knowledge and civilization, of the last three centuries, have started up without infancy or error, into consummate wisdom and spotless perfection?"

A CURIOUS CHAPTER IN LEXICOGRAPHY.

In the latter part of 1837, a book called 'A Complete Hebrew and English Critical and Pronouncing Dictionary,' was published in this city by W. L. Roy. The book was brought out with a great flourish of trumpets, or rather of puffs, from Rabbi Zundel of Jerusalem, from the erratic Joseph Wolf and others, and also from certain clergymen of this city and elsewhere, who perhaps would not choose to give their names a second time.

In the North American Review for April 1838, appeared a scathing article from the pen of the Rev. Professor Stuart, the Nestor of Hebrew study in this country. A simultaneous article appeared from the late Dr. Nordheimer, in the Biblical Repository for April 1838; in which he speaks, if possible, with still greater disparagement and contempt of the book. It must be remembered that Dr. Nordheimer was himself a regularly educated Rabbi, trained for several years in the celebrated Rabbinic school at Pressburg and afterwards admitted to his rank at Munich after full and long examination. He was, too, a man of high talent and distinguished acquirement in general philology and other kindred studies. Thus trained, his judgment could not well be biased against any well founded claims to a Rabbinic mode of lexicography. Indeed, he was in every respect an impartial judge; and his deliberate opinion, therefore, even as a Rabbi, ought far to outweigh that of all the Zundels and *Wolves*, that may have been prowling among the offal of Rabbinic lore.

The effect of these two notices was so overwhelming, that the book vanished at once from public view. We have been informed in respect to one of the most extensive dealers in the city, that he afterwards sold but a single copy, and even this was brought back to him after a few days.

But, it seems, 'the snake was scorch'd, not killed.' After having for eight years slept in the dust, it now begins to move again. It is brought forward as *greatly improved;* and several of our religious papers, three in this city, have actually commended it with high praise to the attention of Hebrew scholars. We presume that many clergymen and others, who have ready access to bookstores, may be induced by such recommendations to order the book, and we feel it to be a duty to give them all the aid in our power to judge of its merits. Among other commendations, the Evangelist stated on the authority of Mr. Roy, that Pof. Stuart has recommended this edition. This assertion was promptly met by the learned Professor, whose note to the Editors we have been requested to publish.

ANDOVER, Jan. 13th, 1846.

To the Editors of the New York Evangelist:

I observe in the Evangelist of last week, a notice of a 'Complete Hebrew and English Dictionary,' by W. L. Roy, which, to my no little surprise, states that *I have recommended* said work to the public. The *recommendation* which I once gave that work, may be found in a review of it in the North American Review of April, 1838. The present, so-called, *new edition*, states that *additions and corrections* have been made. Is it meant by this that the work has been printed *anew* throughout, and *worked over*, as the Germans say? I am slow to believe this, the title page notwithstanding. But if it has, and the same hands have been employed in the labor as before, I think it is not possible that I could be persuaded to give my name to it. I would not, indeed, condemn any book unseen and unexamined. But *Hebrew Lexicons* are a crop that does not grow on every soil; and I think I cannot be mistaken in the opinion, that a soil of some two inch depth, at the most, cannot produce a crop which demands a bottom deeper than even the prairies of the Mississippi Valley.

With kind regard, your friend and obedient servant, M. STUART.

[N. Y. Observer.

NO UNIFORMITY EVEN IN THE CHURCH OF ROME.

'The five bodies of friers have distinguishing characteristics, indicative of as many different religious conceptions in their members. Different countries suppose themselves patronized by their separate saints. The people of Walsingham despise all other images of the Virgin in comparison with their own; and Italian voyagers are accustomed to account all other statues of the Queen of Heaven, as utterly impotent compared with their Lady of Loretto.—Ever since the Catholic Church existed, there has, every century, occurred within it, a great controversy on some doctrine or other. On most of these disputes the Pope passed judgment, and defined the Catholic doctrine more minutely than it had previously been; but every such decision manifested, that, up to its date, there had existed within the bosom of the Infallible Church, such a space of uncertainty, as had allowed, even true Catholics, to vacillate between sound doctrine and damnable error.—Then the various complexions of the church, in successive Catholic ages, virtually indicate as various beliefs. The articles of faith may always have been the same, but their meaning varied from age to age: for sometime one doctrine stood prominently out, and at other times another; so that the popular belief practically varied with the predominant dogma of the time. There are no two generations of the Catholic Church, but would have convulsed her with their furious quarrels, could they have been contemporary; for instance, St. Bernard was the type of orthodoxy in the twelfth century, and William Occam in another age; but Pope Leo X. and Martin Luther, the monk, never differed more scornfully, than the Invincible Doctor and the ascetic Abbot would have done. Take another instance. Pope Zosimus favored and defended the doctrine of Pelagius, the British monk, who preached that by the help of the Gospel, righteousness is possible with all men; and who also maintained, that only men of righteous lives are saved. This was in the year of grace 413: but Papal doctrine was totally transformed in a few centuries; and men were to be saved by having imputed to them the super-righteousness of the saints; shares in their merits being reckoned saleable, and the Pope sole dispenser of this 'treasure of the Church' There was not as great difference between John Wickliffe and the Roman Church, as this which exists between Pope Zosimus in the fifth century, and Pope Clement in the fourteenth, who, in the bull of the year 1350, published his power to sell and 'to endow men with merit out of this treasure, the blood of Christ, the virtue of which is infinite, the merit of the Virgin-mother of God, and of all the saints.'—Pope Zosimus patronized Pelagius, the British preacher of personal righteousness; but Leo X. mounted the Dominican Tetzel on a carriage-load of indulgences, and bad him drive through all the German towns on his infamous mission.'

Mistress Bouchier opened a book, and took from between its leaves the notorious tax of indulgences, by which the Pope of Rome granted absolution for murder, theft,, perjury, and other crimes; adultery being therein rated at four groschen. Mistress Jane said, 'This scale of indulgences was given to me by a traveller, who received it from Tetzel's hands at Frankfort on the Oder, while the Dominican was papal agent there. Allow an apostle to have been the first bishop of Rome; and is there then uniformity of doctrine between St. Peter's epistles and this infamous document of St. Peter's successor.

'Also, papal dogmas may, historically be shown, to have grown up and superseded the earlier and once universal doctrines of the Church. The English New Testament I will lend to you; and do you read it through, and see whether there can be harmonized with it, the prayer to the Virgin Mary, 'Command thy Son by thy right as his mother;' or that doctrine which St. Bonaventura expresseth thus, 'All things that are God's, are the Virgin Mary's, because she is both the Spouse and the Mother of God.'

'Jane, is there really, now, no scriptural authority for the worship of the Virgin?'

'Just as little——" but Sir Francis checked himself, for he was about to aver that there was as little as for the doctrine of the Trinity; which, indeed, is the truth, but Sir Francis was unwilling to divert the course of the argument.

'None whatever, Maud,' Mistress Jane answered. 'In the Scriptures, there is no mention of prayer to her: nor is she ever called Mother of God, or Queen of Heaven. For many generations there was no worship offered to her; and it was not till the year 480, that she was worshipped in the Church by name.—Her festival of Candlemass was not instituted till the year 536. The rosary of prayers and the crown began to be used in her honor, only in the tenth century. About the twelfth century, her worship spread rapidly; prior to which age, it was not one-twentieth part of what it has latterly become. So far from the Catholic Church being immutable, it may be demonstrated to have undergone change in every doctrine, every age.'

Mistress Maud answered, 'Protestants aver that there is no Christian authority for the Pope's supremacy; Catholics affirm that there is: but I am aware, that wishing adds wonderful weight to evidence, for I myself am chiefly influenced by its seeming necessary to have an infallible pope, for the security of uniform doctrine; but you deny that there ever has been, and, if I understand you rightly, that there ever can be a uniform belief in the Catholic Church. I have never heard that possibility questioned before. But, now, does not Papal infallibility seem desirable to sanction such changes as you have described, and to adapt the church to men's wants. When there is division upon a doctrine, does it not seem probable that Christ should have left some vicegerent on earth, obedience to whose decision should have the virtue of sound doctrine.'

'Sincerity in believing, and humility in professing, are a consecration of any doctrine.—And as to the probability you speak of, I think it is much otherwise. One is our Master even Christ, and all we are brethren; and to that Master do we all stand or fall, whether we be Popes, or Kings, or archbishops, or women, condemned by St. Paul to keep perpetual silence in the church.'

'But Jane, the religious world is full of contradictory doctrines; how can I hope to select the true: but obedience to the Pope justifies one in belief.'

'So does prayer to God; so does love of Christ; so does earnestness of mind. I tell you, Maud, God gave you reason that you might use it, and use it you must; for life is a divine schooling to compel you. Perhaps, now it is the worst of heresies to surrender mind and conscience implicitly to the Pope; holy men have thonght so, and Protestant England maintains it. Also, you have to consider that the Greek Patriarch's claims are as old and high as those of the Roman Pope; and he damns unbelievers with as Orthodox an emphasis, and for as long a duration as his Roman rival does. Now, Maud, by the time you have settled the comparative worth of the claims of the Roman See and the Greek Patriarchate, you will have exercised your reason, quite as much as in reading the Scriptures and forming your own faith. Also, you will have discovered this, that Papists use their private judgment in the very act of renouncing it; for, in entering the Catholic Church, they have first decided a most serious question, that of pope or no pope; and you, if you persist in your inclination, will now have to determine an additional question, and one quite as difficult, that of Pope or Patriarch.'

[Martyria.

THE MARTYRDOM OF POLYCARP.

The following extracts are taken from Wake's translation of the 'Epistle of the Church of Smyrna, concerning the martyrdom of St. Polycarp.' Polycarp was the minister of the Church of Smyrna, at the time the book of Revelation was written, and the manner in which that Church is addressed (ii, 8—11) is in conformity with the entire testimony of Christian antiquity respecting this venerable martyr. The place in which he suffered, which was a large amphitheatre, has ever since been regarded with sacred interest, and is visited by travellers to this day.

'The serjeants and horsemen departed about supper time, being Friday, with their usual arms, as it were against a thief or a robber. And being come to the place where he was, about the close of the evening, they found him lying down in a little upper room; from whence he could easily have escaped into another place, but he would not; saying, 'The will of the Lord be done.' Wherefore when he heard that they were come to the house, he went down and spake to them. And as they that were present wondered at his age and constancy, some of them began to say; 'Was there need of all this care to take such an old man?' Then presently he ordered, that the same hour there should be somewhat got ready for them, that they might eat and drink their fill: desiring them withal, that they would give him one hour's liberty the while, to pray without disturbance. And when they had permitted him, he stood praying, being full of the grace of God; so that he ceased not for two whole hours, to the admiration of all that heard him: insomuch, that many of the soldiers began to repent, that they were come out against so Godly an old man.

As soon as he had done his prayer, in which he remembered all men, whether little or great, honorable or obscure, that had at any time been acquainted with him; and with them the whole Catholic Church, over all the world; the time being come that he was to depart, the guards set him upon an ass, and so brought him into the city, being the day of the great Sabbath. And Herod the chief officer, with his father Nicetes, met him in a Chariot. And having taken him up to them, and set him in the Chariot, they began to persuade him saying, 'What harm is there in it, to say, Lord Cæsar, and sacrifice (with the rest that is usual on such occasions) and so be safe?' But Polycarp, at first, answered them not: whereupon they continuing to urge him, he said, I shall not do what you would persuade me to. So being out of all hope of prevailing with him; they began first to rail at him; and then with violence threw him out of the Chariot; insomuch that he hurt his thigh with the fall. But he not turning back, went on readily with all diligence, as if he had received no harm at all; and so was brought to the lists, where there was so great a tumult, that no body could be heard.'

'And when he came near, the Proconsul asked him, whether he was Polycarp? Who confessing that he was; he persuaded him to deny the faith, saying 'reverence thy old age, with many other things of the like nature, as their custom is; * * * * insisting and saying, swear, and I will set thee at liberty; reproach Christ.' Polycarp replied, eighty and six years have I now served Christ, and he has never done me the least wrong: how then can I blaspheme my King and my Savior!

And when the Proconsul nevertheless still insisted, saying, swear by the genius of Cæsar. He answered, seeing thou art so vainly urgent with me that I should swear, as thou callest it, by the genius of Cæsar, seeming as if thou didst not know what I am; hear me freely professing it to thee, that I am a Christian. But if thou further desirest an account what Christianity is; appoint a day, and thou shalt hear it. The Proconsul replied, persuade the people. Polycarp answered, to thee have I offered to give a reason of my faith: for so are we taught to pay all due honor, (such excepted as would be hurtful to ourselves,) to the powers and authorities which are ordained of God. But for the people, I esteem them not worthy, that I should give any account of my faith to them.

The Proconsul continued, and said unto him, I have wild beasts ready, to those I will cast thee except thou repent. He answered, call for them, then: for we Christians are fixed in our minds not to change from good to evil: but for me it will be good to be changed from evil to good. The Proconsul added; seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent. Polycarp answered, thou threatenest me with fire which burns for an hour, and so is extinguished; but knowest thou not the fire of the future judgment, and of that eternal punishment, which is reserved for the ungodly. But why tarriest thou? bring forth what thou wilt.

Having said this, and many other things of the like nature, he was filled with confidence and joy, insomuch that his very countenance was full of grace: so that he did not only not let it fall 'with any confusion at what was spoken to him;' but on the contrary, the Proconsul was struck with astonishment; and sent his crier into the middle of the lists, to proclaim three several times; Polycarp has confessed himself to be a Christian. Which being done by the crier, the whole multitude both of the Gentiles and of the Jews which dwelt at Smyrna, being full of fury, cried out with a loud voice; this is the doctor of Asia; the father of the Christians, and the overthrower of our Gods. He that has taught so many not to sacrifice, nor pay any worship to the Gods. And saying this, they cried out, and desired Philip the Asiarch, that he would let loose a Lion against Polycarp. But Philip replied, that it was not lawful for him to do so, because that kind of spectacles was already over. Then it pleased them to cry out with one consent, that Polycarp should be burnt alive. * * * *

This, therefore, was done with greater speed than it was spoke; the whole multitude instantly gathering together wood and faggots, out of the shops and baths: the Jews especially, according to their custom, with all readiness assisting them in it. When the fuel was ready Polycarp laying aside all his upper garments, and undoing his girdle, tried also to pull off his clothes underneath, which aforetime he was not wont to do; forasmuch as always every one of the christians that was about him contended who should soonest touch his flesh. For he was truly adorned by his good conversation with all kind of piety, even before his martyrdom. This being done, they presently put about him such things as were necessary to prepare the fire. But when they would have also nailed him to the stake, he said; let me alone as I am: for he who has given me strength to endure the fire, will also enable me, without your securing me by nails, to stand without

moving in the pile. Wherefore they did not nail him, but only tied him to it. But he having put his hands behind him, and being bound as a ram chosen out of a great flock, for an offering, and prepared to be a burnt sacrifice, acceptable unto God; looked up to heaven and said; O Lord God Almighty, the Father of thy well beloved, and blessed son, Jesus Christ, by whom we have received the knowledge of thee; the God of angels and powers, and of every creature, and especially of the whole race of just men who live in thy presence! I give thee hearty thanks that thou hast vouchsafed to bring me to this day, and to this hour; that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, in the incorruption of the Holy Ghost. Among which may I be accepted this day before thee, as a fat and acceptable sacrifice; as thou the true God, with whom is no falshood, hast both before ordained, and manifested unto me, and also hast else, now fulfilled it. For this, and for all things I praise thee, I bless thee, I glorify thee by the eternal, and heavenly high priest, Jesus Christ thy beloved son; with whom to thee and the Holy Ghost, be glory both now, and to all succeeding ages, Amen.

He had no sooner pronounced aloud, Amen, and finished his prayer, but they who were appointed to be his executioners, lighted the fire.

* * * * *

But when the emulous, and envious, and wicked adversary of the race of the just, saw the greatness of his martyrdom; and considered how irreprehensible his conversation had been from the beginning; and how he was now crowned with the crown of immortality, having without all controversy received his reward:—He took all possible care that not the least remainder of his body should be taken away by us; although many desired to do it, and to be made partakers of his holy flesh. And to that end he suggested it to Nicetas, the father of Herod and brother of Alce, to go to the Governor, and hinder him from giving us his body to be buried. Least, says he, forsaking him that was crucified, they should begin to worship this Polycarp. And this he said at the suggestion and instance of the Jews; who also watched us, that we should not take him out of the fire: not considering, that neither is it possible for us ever to forsake Christ, who suffered for the salvation of all such as shall be saved throughout the whole world, the righteous, for the ungodly; nor worship any other besides him. For him indeed, as being the son of God, we do adore: but for the martyrs, we worthily love them, as the disciples and followers of our Lord; and upon the account of their exceeding great affection towards their master, and their king. Of whom may we also be made companions, and fellow disciples.

The centurion therefore seeing the contention of the Jews, put his body into the midst of the fire, and so consumed it. After which we taking up his bones more precious than the richest jewels, and tried above gold, deposited them where it was fitting. Where being gathered together as we have opportunity, with joy and gladness, the Lord shall grant unto us to celebrate the anniversary of his martyrdom, both in memory of those who have suffered, and for the exercise and preparation of those that may hereafter suffer.

Such was the passion of the blessed Polycarp; who though he was the twelfth of those who, together with those of Philadelphia, suffered martyrdom, is yet alone chiefly had in memory of all men: insomuch that he is spoken of, by the very Gentiles themselves in every place; as having been not only an eminent teacher, but also a glorious martyr. Whose "Death all desire to imitate, as having been every way conformable to the Gospel of Christ. For having by patience overcome the unjust Governor, and so received the crown of immortality; he now together with the Apostles, and all other righteous men, who have gone before, with great triumph, glorifies God even the Father.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 14, 1846.

RELATIONS BETWEEN BAPTISTS AND UNITARIANS.

All controversy, and discussion of disputed points, if conducted in a good spirit, must lead to an ultimate better understanding and greater agreement among the parties. If such is not the result in any particular controversy, discredit justly attaches to those concerned in it. If the design is merely to see who can utter the hardest words, who can evoke the loudest laugh from the ring of bye-standers or the most vociferous acclamations of mere partisans, or who can exhibit the greatest feats of logical gymnastics, controversy is justly liable to the odium associated with it in many minds. But if the object pursued be the discovery or adjustment of truth, controversy is the most effective and beneficent agent of human advancement and religious progress.

We believe that the present is precisely the conjuncture in which every thing favors a discussion, between the various denominations, with a view of determining how they stand toward each other. Many years ago they were divided and walled off from each other by certain distinguishing creeds and usages. In the mean time intelligence has been increasing and the spirit of Christian charity and love has worked deeper into the hearts of men; and if the several denominations were now, in good faith and good feeling, to compare their views, they would find themselves much nearer together than they imagine.

We are led to these remarks by the tone of the last 'Christian Watchman.' Our readers cannot have failed to notice the peculiar interest with which we regard the Baptist denomination. Not only in the person of Roger Williams, but throughout our history, they have been among the foremost and truests defenders of civil and religious liberty. In England they are identified not only with liberty but with LIBERALITY. The names of UNITARIAN and BAPTIST are and ever have been conjoined there in the persons of Christian individuals and societies of the highest respectability. The pure fame of many of the brightest ornaments of liberal Christianity in England is the common property of Unitarians and of Baptists.

In this country, most unfortunately, these names have been violently sundered. The Baptists have been induced to compromise, in some degree, their proper character, as the guardians of the rights of conscience, by merging themselves in an Orthodox, Calvinistic and Trinitarian combination. Every where they have been found united with those who are denouncing, excommunicating, and denying the Christian name to, professed Christians of liberal or Unitarian sentiments. We have regreted and wondered at all this. Whatever move the Orthodox make against us they calculate with assurance upon the co-operation of the Baptists; and what is still worse, whatever end they aim at, for their own advantage as Orthodox Congregationalists and Pedo-Baptists, they are sure of the aid of the Baptists. In the recent attack upon Cambridge College, for instance, every body knew that it was an attempt to get the College into the hands of the Orthodox Congregationalists—the same sect who when the College was under their control made it an essential condition of the Hollis Professorship that its incumbent should be Anti-Baptist. Notwithstanding all this, the Baptist papers engaged in this design against us, and in favor of the Orthodox, with an unapproached violence of zeal, and are keeping up the fight after the field has been abandoned by their principals. We confess that we have been and are astonished at this. The present Governors of Harvard College have manifested from the beginning, the utmost courtesy and kindness for the Baptists, as their appointments to office show, and as all connected with the institution at Newton, or in any other way placed within the reach of the College, will testify. The cordial unanimity with which one of the most prominent Baptist clergymen of the country has just been welcomed by the votes of Unitarians to the Board of Overseers, is no more than a just illustration of the sentiments which the friends of the College wish to cherish towards the Baptists.

Can any one wonder that, while such was our feeling towards them, we were amazed to see the Baptists take the place of ring-leaders in the onslaught, the design of which was to transfer the College from our hands to the hands of the Congregational Orthodox?

This is clearly a false position both for Baptists and Unitarians; and we are encouraged, not only by the aspect of the last number of the Watchman, but by other circumstances, to hope that it is beginning to be seen to be a false position, and that the Baptists will place themselves in a more just relation to Unitarians. It is a very favorable circumstance that the name and sentiments of THOMAS HOLLIS have been held up by the Baptists themselves so prominently to their own view in this College controversy. He was a Baptist. We further admit, that it is probable that in some sense he was a Trinitarian. We are glad, in view of the bearing of his example and authority, that he may be considered a Trinitarian. The Baptists claim to have succeeded to his principles. But Thomas Hollis worshipped in a Unitarian congregation, partook and officiated at a Unitarian Church, made Unitarian ministers his confidential friends and advisers, and was their faithful and generous defender against all who denied them the hand of fellowship, attempted to exclude them from the Christian fold, or in any way reproached them for their sentiments. We rejoice that our Baptist brethren have brought up to view the character of Hollis. We hope they will study its traits; and that, catching its spirit, they will change their tone, their bearing, and their sentiments towards Unitarians.

We believe that they will—and to help on a consummation so earnestly to be wished, we would call attention to certain statements and sentiments, to which we have alluded more than once in this article, in the last Watchman. We assume that the editor may be regarded as expressing the views of Baptists generally, and we receive his declarations with very great satisfaction. Our readers remember that we have frequently assured them of the rapid progress of truth among the sects. The avowals of the Watchman corroborate those assurances, so far as the Baptists are concerned.

BAPTISTS A LIBERAL SECT.

In our paper of January 31st., we quoted and commented upon a passage from the Christian Watchman. To what we then said the Watchman thus responds.

Our neighbor, the Christian (Unitarian) Register, in copying the concluding portion of an article of ours in relation to the respective positions of religious denominations in New England, appends the following remarks:

'If the foregoing is a true account of the ground the Baptists occupy, we are ready to join them to-morrow. If the religion they seek to promote is 'experimental,' and 'practical,' if they hold to the BIBLE ALONE AND LIBERTY OF CONSCIENCE TO ALL—if what they aim at is the 'conversion of souls,' rather than 'forms,' or 'Orthodoxy,'—the Life, rather than the Creeds, or the Church—then they are on the right ground and we claim to be with them. If the word 'Baptist,' is the proper appellation of those who occupy this ground, we are ready to take it, for names are of no consequence.

'We had always supposed that our Baptist brethren required more than this, and exercised powers inconsistent with the principles stated above. We have always thought they absolutely imposed, as a condition of church membership and fellowship, a particular 'form.' We have always thought that they required a certain creed to be adopted, including the *Trinity*, the *Atonement*, and *Calvinism* generally; and that they would not allow any one to sit down with them at the Lord's Table, who had not gone through their ceremonies, observed their 'forms,'' avowed their 'Orthodoxy,' and subscribed their creeds.' We have been under an impression that the Baptists have identified themselves with the Orthodox, particularly in their persecuting and uncharitable proceedings against us. But if we have been wrong in these impressions we shall be rejoiced to be corrected, and to find the Baptists of America, standing where the Fathers of their sect in England stood, on the ground so happily described in the passage we have quoted from the Watchman.'

We assure our contemporay, that, to the best of our knowledge and belief, this is a true account of the ground which Baptists occupy. He is greatly mistaken in supposing 'that they absolutely impose, as a condition of church membership and fellowship, a particular form.' We supposed it was notorious, the world over, that Baptists unequivocally deny, the right of any man, or men—of any church or State, to impose any form, as a condition of church membership, or fellowship. We supposed that Baptists had suffered sufficient persecution for denying this right, to notify the whole world of their views on this point. We supposed the whole Christian world, at least, knew that our brethren in Germany, and Denmark, are even now suffering the spoiling of their goods, imprisonment, and almost every species of persecution, for their quiet, meek, and firm maintenance of this very point. How so intelligent a man as the editor of the Register can, at this day, be ignorant of these facts, surprises us. We no longer wonder that our principles are so little understood by the people at large.

As to the next point, he is equally mistaken. Instead of Baptists requiring any creed to be adopted, the fact is, every band of disciples who unite in a voluntary, holy covenant to maintain the worship, the ordinances, the doctrines, order, fellowship, and discipline of the house of God, and thus become a church of Christ, adopt their own creed, if they have any written one. The First Church in Providence, has existed two hundred years without any written creed. The Bible, just it stands, has always been found a sufficient guide in all church matters, and we may be allowed to say, without boasting, that few churches of any denomination, of equal intelligence, order, harmony, and correctness, can be found in the country.

We shall not enter into any disputation with the Watchman, in respect of matters of fact. It is enough for us that the Baptists deny the right 'of imposing a form as a condition of CHURCH MEMBERSHIP,' or of requiring a creed to be adopted, as a condition of Christian fellowship.

The sect that takes this ground may, for a while, act in some respects, inconsistently with it, but we shall not quarrel with them about such inconsistencies, knowing that, having no root and no congenial soil, they will soon perish, but that the great fundamental principle will gather strength daily, and spread its proper influence wider and wider. In this very article, containing so solemn and decisive a denial of the imposition of forms and creeds, the Watchman says,—

'We do not mean to intimate that Baptists pay no regard to doctrines, as a condition of Church fellowship. They believe that a converted soul will never embrace fundamental errors in doctrine. Hence they take the existence of such errors as evidences of an unrenewed heart.

If a Church prefers to frame and adopt for its own guidance, and for the information of inquirers, a creed, or articles of faith, why surely, it has a right to do so, it is no just ground of complaint.'

These ideas are so entirely in contradiction to the noble principles laid down before, that we are confident they will soon be seen to be so by intelligent and fair minded men, and in good season be abandoned. The sect will grow up to its great principle, and outgrow all usages restrictions and prejudices inconsistent with it. The system of the Baptists, as their denomination is practically developed in this country, seems to us to be a remarkable illustration of the co-existence in the same body of absolutely opposite elements. Time, and truth will gradually remove all that is narrow, exclusive, and illiberal; and if such decisive avowals of sound principles continue to be made by the editor of the Watchman and others, the sect will rapidly recover the lustre shed upon its early annals by the principles of liberty and liberality, to which it was then faithfully devoted.

THE BAPTISTS CONGREGATIONALISTS.

The last Watchman contains, among other interesting statements the following:—

'The Christian Register says, that "Thomas Hollis and his endowment is the only pretence upon which our Baptist brethren can concern themselves in this old Congregational College;' speaking of Harvard. We ask his pardon.—When did it come about that Baptists ceased to be Congregationalists? Unitarians still claim to be Congregationalists, with all their departures from the old puritan faith and practice. Baptists, be it known, are the original Congregationalists, from whom, we believe, it can be proved historically, that Pedobaptist Congregationalism, in all its various forms, has sprung. But as we did not intend to raise a disputed question, we will only remind our friend, that if he will look at the records of the late meeting of all religious sects in England, for the promotion of Christian union, he will see that under the head of Congregationalists are classed Baptists, Independents, Quakers, &c. And we suppose Unitarians would have been put in the same class, if any had been present.'

We beg the editor of the Watchman to adhere to this ground. We have always earnestly maintained it. Every society has a right to be considered CONGREGATIONAL which recognizes all ecclesiastical power, authority and office within itself as springing entirely and directly from itself, as an independent congregation, and denies all jurisdiction whatever to men or bodies of men, external to itself. The Baptists, the Universalists, the Unitarians, the Christians and others of various denominations a reall equally, in point of fact, Congregationalists. Whether some of the Orthodox Churches have not so far implicated themselves with Consociations or Presbyteries as to have compromised their Congregational character may perhaps be questioned. Would it not be a happy thing, were all Congregationalists to assume that name, dropping every other distinctive or sectarian appellation? Particular societies might have such systems of faith as they might choose; they might severally insist, within their own congregations, according to their convictions or preferences, upon adult baptism or infant baptism; upon baptism by water, or baptism of the spirit; they might be Trinitarian or Unitarian; they might hold one view of conversion or another; and in all things act according to their own convictions or tastes, without concerning themselves with the way in which other congregations exercised their equal rights. If they avoided entering into any hostile combinations among and against themselves, with what a mighty influence would they act upon the rest of Christendom! when assembled by their representatives, as the advocates of Congregational liberty and power, of the freedom and of the sufficiency of each worshipping assembly, what an august convention they would form! If all who really stand upon this ground, should present a full and united front, then would the hierarchies of Christendom come down, and truth, and liberty, and peace have free course and be glorified on the earth.

THE UNITARIANS OF THE TIME OF HOLLIS.

Our neighbor of the Watchman in noticing our suggestion that the Hollis fund be set aside to accumulate till it amounts to thirty or forty thousand dollars, 'in hopes that by that time some Baptists may be found of the requisite learning, who, with Thomas Hollis, would be willing to acknowledge Unitarians as Christians,' says,—

'When the editor of the Register will prove that the Unitarians, as he calls them, of Hollis's day, are like the Unitarians of our day, it will be soon enough for him to cast such reproaches. There is abundant proof that Thomas Hollis was an Orthodox man, and that he would have been admitted to fellowship in a Baptist Church at the present day, but whether he would have extended the same degree of fellowship to the Unitarians of our day, that he did to some of those of his time who are now called by the name, remains to be proved.'

In answer to this we have to say that there are no names dearer to the Unitarians of the present day, than those of NATHANIEL LARDNER, JAMES PIERCE, JEREMIAH HUNT, and the other theological associates of Thomas Hollis. We can ask for no more thorough devotion than they rendered to the cause of liberty and truth; we read their writings with a reverence and confidence felt in no higher measure towards any of the great lights of our own times.

As it respects ourselves, we assure our editorial brother, that we know no brighter leaf in the history of the Church, than that which records the sentiments and the characters of the Unitarians of that day. MOSES LOWMAN was one of the ministers selected by Hollis to draw up the articles of his Professorship; and of Moses Lowman we claim to be a disciple, on the subject of the character and office of the Son of God.

For the Register.

THE JOY OF GOD'S PRESENCE.

Without God in the world! What gloomier picture can there be of the irreligious man! Who could endure the thought of being here 'mid life's trials without a Father's hand to guide and strengthen? Who could bear to know that the beauty and harmony of creation were the work of blind chance, and feel feaful each moment lest the same chance should sweep all into nothingness again? Where is the spirit that could brook the thought, that he, with all his noble powers was a bubble on a chance-tost ocean, perhaps larger or floating longer than some others about him, but soon to break and be lost in the waste!

Yet such in some measure does he make himself to be, who sees not God in all, and all in God. The man who sins and thus separates himself from God, has made himself an orphan, has deprived himself of his strength in trial, his solace in sorrow, his joy in gladness. But when he repents of his sins, and goes with sorrow and penitence to Jesus, drinks in eagerly his word, and is led by him to the Father, then, born into a new life, he finds in God a Parent, and in the influence of His presence and spirit, his strength, his joy, his hope. Not only do new purposes fill his heart, new deeds his hands, new motives urge his action, but his very existence becomes new, there is a new depth and reality to the saying, 'In God he lives, and moves, and has his being.'

Oh! would that we knew and felt how this life of God in the soul is the one and only thing worth striving for. What is wealth, what is pleasure, what are honor and fame, nay what is friendship itself compared with the ever present, ever sustaining love of God! What life can be compared for its dignity, its happiness and joy with the life of him who ever walks in company with the Infinite and Holy One, around whose bed Omnipotence keeps watch, whose steps Omniscience guides, whose heart the unbounded love of the Creator fills with joy! The world is his, for all that the Father hath the Son hath also. It is for him that the sun rises in majesty and treads his daily path, for him that the music of the warbling bird mingles in rich harmony with the sound of rushing water and the murmur of the passing breeze, for him that the earth is clothed in beauty, and loaded with fatness, for him that the yellow grain waves, and the flowers smile. I say all things were made for him, for he alone truly has and enjoys these beauties and gifts of Providence who sees in them a Father's hand, and feels in them a Father's presence. And he whose life is in God truly owns and rejoices in all God's works. Oh! what is there mean or low on earth, what is there that cannot fill that soul with the highest sublimity and joy who sees that all things hold existence by the present, ever living action of Jehovah's will! The most common event of life, the daily vicissitude of day and night, the passing of the faintest breeze, the growth of the humblest plant, the flight of the most common insect, is enough to swell the heart of the truly devout man with the loftiest, holiest, most sublime of thoughts; it is enough to remind him that God is here.

Tell me not that here or there, in this pursuit or that, is the place of true sublimity, true nobleness of aim. Wherever and whenever a man is true to his duty, true to himself, true to the law of God, then and there may he if he will live a life whose grandeur, whose nobleness, the life of a seraph cannot surpass, then and there may he live the life of God in the soul of man.

E. N. P.

For the Register.

PUSEYISM GONE TO SEED.

MR. EDITOR,—Do you see the 'Banner of the Csoss,' that gem of congealed Christianity? I send you a specimen of it, not for your sake only but for the edification of the public. The No. for Jan. 3, has the following criticism on the passage in John xi. where Caiaphas is represented as "not speaking of himself, but being *High Priest* that year he prophesied, &c.

'I suppose it will not be contended by any one that Caiaphas was a good man. It is clearly intimated that on this occasion he was *inspired* and spoke momentous truths, upon divine authority. No one will dispute this. One more point brings us to the climax, he was inspired; not because of his goodness, but *because he held the priestly office*. What then do we learn from this passage?

1. 'That God can, and sometimes does, make use of unholy men to convey his messages of truth to his creatures.'

2. 'That when he does so, it usually is because they are invested with the priestly office in accordance with laws which he has ordained.'

3. 'That he does not suffer the unworthiness, or unbelief, of his ministers to void the efficacy of ordinances performed by them.'

4. 'That he *honors* the *priestly* office, not because it is filled with holy men, but because it is *his* institution and designed for our good.'

5. 'That no one ought to doubt the efficacy of the gospel ordinances on account of the known unworthiness of the ministry; or to disregard, on this account, his messages from God.

6. 'That no one is *justified in forsaking* the ministry of an *apostolically ordained* clergyman, for that of one *not so ordained*, on the plea that the *latter is pious* and the *former not*. Such a man *despises the ordinance of God* because he does not like his servant.'

There it is, all plain English. Laying on of hands sanctifies iniquity. The italics in the 6th inference are my own, save in the word God. I do not believe that the character of the Episcopal clergy is such that the writer thought it necessary to lay an opiate on the conscience of the congregations. However startling the revelations are which have been made within the last two years, I do not believe that it is yet necessary to argue even with the worshippers in Episcopal churches that the *apostolic ordination* of their Right Reverend Father in God will make it a sin for them to leave his ministration, however immoral a man he may be proved to be. Still this writer has come out bold on the subject for some cause. If the right hands have been on a preacher's head, it matters not how many legions of devils are in his heart, in his diocese or parish; he who leaves his ministration is guilty of sin, and 'despises the ordinance of God.' I do not believe the Episcopal clergy are so immoral as to need this doctrine taught for the preservation of their congregations. Nor did I suppose that there was a professedly religious people in the country that would recommend attendance upon the teachings of a notoriously wicked man, in preference to a devout godly teacher. But so it is, and doubly to be lamented it is, that *'the* church,' those who claim to themselves the whole of Christianity, should be the first to announce to a skeptical world, that a minister's character is of far less consequence than the mode of his ordination.

But I will say no more on this painful subject. A word to the wise is sufficient.

R. P. S.

For the Register.

METHODIST PROTESTANT.

The undersigned feels very much obliged by your compliance with his request as contained in his note which appeared in your paper of the 24th inst By looking into the *Methodist Protestant* of the 24th inst. you will observe two pieces, one over the signature of '*an old disciple*,' the other of '*I. W.*' assailing bitterly, the Rev. *Mr. Webster* for entertaining kind and Christian feelings for UNITARIANS, QUAKERS, CATHOLICS. I was in hopes the days of proscription had passed away, and that peace, joy, and charity were about displaying a beacon light, which would guide the footsteps of weary travellers journeying on to their everlasting homes, but I confess I am disappointed, and we must for a while longer, grope along in the dark. I have no means of knowing who those *pure* minded men are, that are so ready to brand *Unitarians*, *Quakers*, and *Papists* as being no Christians. I can assure you without speculating in the matter, the more such men write the stronger will Mr. Webster stand in the good opinion and affections of all pious and liberal Christians. As to talents he can resist an army of such writers without the slightest injury. Mr. Webster is a Trinitarian, and the writer of this a Unitarian, but my respect and regard for him are not the less on that account. I am firmly of opinion he is a *sound*, *enlightened* and *practical Christian*,—I wish I could say as much for an '*an old disciple*,' and '*I. W.*' No one I think would endorse their claims to such a name. W.

Baltimore, Jan. 29, 1846.

NEW PUBLICATIONS.

I. The Comparative Importance of Foreign and Domestic Missions; Including Statistics of Education, Philanthropy, Crime, &c. in Albany: A Discourse, Preached, January 7, 1846. By Henry F. Harrington, Minister of the First Unitarian Society in Albany. Published by Request.

This pamphlet is an elaborate, instructive, and most effective performance---urging the superior importance of missionary and christianizing efforts at home, and by a decisive array of facts and arguments stimulating a zeal for improvement and reform, in education and in all their public interests, among the people of Albany. Mr. Harrington has done his work most thoroughly, and in a manner which cannot but prove effective. The following is the conclusion of his discourse.

'Let me trust that I have aroused your attention to the fact, that before our association for the relief of the poor can accomplish permanent results, there must be a renovation of public sentiment, and a broader estimate of Christian fellowship. There must be a spirit to remove the causes of destitution, and to destroy the seeds of crime, before the one can be judiciously relieved, or the other checked and reformed. We must not be guilty of the deplorable farce of scattering stinted charities with one hand, while the other we strew broadcast the prolific seeds of vice and degradation. Let us, then, concentrate our choicest energies upon the community in which we live. Be assured that we can best aid the heathen to become Christians, by becoming something more than nominal Christians ourselves; by cherishing piety by our firesides, diffusing it through our business, and promoting it in our neighborhoods. Let every true Christian realise, that he may himself be a missionary to the degraded around him. Strive, then, for the dissemination of religious instruction among all the destitute, the degraded, the abandoned. See to it, that education be spread every where through the community, on the noble basis of pure equality; and thus make sure that fresh generations shall not be growing up to rival the wickedness of their fathers. Purify your institutions for the punishment of crime, and build up houses for the reformation of offenders, that your whole criminal department may not be worse than a pretence in itself, and an outrage before God. Cherish Bethel churches; that those who go out upon the great waters, may go in the fear of God; that each isolated crew on the mighty ocean may form a little band of Christian missionaries, to aid your stationary servants in foreign lands, rather than the to be demons in their track. Labor in all practicable ways, by a philanthropic spirit and generous sympathies, to hasten that happy time when the Christian name shall be synonymous with Christian deeds; when our country shall glory in fidelity to the God of nations; and the missionary may go out from her bosom, fortified by that universal example which will be better than precept. Then hope shall gild his pathway of toil, and the blessed promise of universal Christianity illumine the darkness of the world!'

II. 'The Musical Gazette,' published by A. N. Johnson and J. Johnson, Jr., twice a month, at the Rooms under the Park Street Church, in Boston, promises to be a useful and interesting paper. From the First number we take the following:—

MOZART'S RELIGIOUS SENTIMENTS.

Extracts from Letters to his Father.—Be under no apprehension for me. I have God always before my eyes. I know his power; I fear his anger; but I also know his love, his compassion and mercy to his creatures; and that he never forsakes those who serve him. I have entirely resigned myself to his hands, and in the consciousness of doing so, live contented and happy. * * *

As death, rightly considered, fulfils the real design of our life, I have for the last two years made myself so well acquainted with this true friend of mankind, that his image has no longer any terrors for me, but much that is peaceful and consoling; and I thank God that he has given me the opportunity to know him as the key to our true felicity. I never lie down in bed without reflecting that, perhaps (young as I am,) I may never see another day; yet no one who knows me, will say that I am gloomy or morose in society. For this blessing I daily thank my Creator, and from my heart wish it participated by my fellow men.

III. Thirteenth Annual Report of the Seamen's Aid Society of the city of Boston.

This Report, like its predecessors, is sure of commanding the interest of all benevolent and reflecting persons. It can only be because their attention has happened not to be called to the subject, that any persons, who have the slightest means at their disposal, are not found among the contributors to this society. The following is the list of Officers for 1846.

PRESIDENT.—Mrs. Albert Fearing.
SECRETARY.—Mrs. Otis Everett, Jr.
TREASURER.—Miss Ann E. Coffin.
MANAGERS.—Mrs. Hannah Lock, Mrs. E. T. Taylor, Mrs. Charles Arnold, Mrs. Stephen Rhoades, Miss Ruthven, Miss Hannah B. Chickering.

The 'Sailor's Magazine' for Feb. 1846, published at New York, by the 'American Seamen's Friend Society,' is well supplied with appropriate articles of great interest.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

GRATIFYING INSTANCES OF LIBERALITY.

The following just and kindly expressed notice of our friends in Meadville, is an editorial article in the New York Observer, the best conducted Orthodox paper in the country.

'A UNITARIAN SEMINARY AT MEADVILLE, PA. A Unitarian Church and a Theological Seminary have been established at Meadville, Pa., by a wealthy old gentleman by the name of Huidekoper. He is a native of Holland and was for many years the agent of the Holland Land Company and finally purchased all their interests in that region. He also founded a Theological Seminary, with Professorships, which now numbers 23 students, this being only the second year since its commencement. Mr. Huidekoper has a son who devotes his whole time and substance to the education of the students. He is comparatively young; has made a tour of Europe, has collected a large amount of information, and is very devoted in his vocation. He is is one of the Professors in the institution, and bestows all his labor gratuitously. There are beside 6 churches at Meadville, in a population of 2,000, viz.: 2 Presbyterian, 1 Episcopal, 1 Baptist, 1 Methodist, and 1 Lutheran. Allegbany College, also located there, belongs to the Methodist Church. There is also a State Arsenal there, well supplied with arms, including 20 brass pieces of Flying Artillery, recently added by the Government. Meadville is within 40 miles of Lake Erie.'

The writer of the following is a clergyman of the most respectable standing in his denomination, who for several years labored with much acceptance in a society of his faith in the neighborhood. He is one of the editors of the paper from which we copy it, 'The Evangelical Magazine and Gospel Advocate,' of Utica, N. Y.

VERNON, N. Y.

On Sunday, the 11th inst., I had the pleasure of exchanging services, with Rev. H. Emmons, (Unitarian,) of the above place. For a long time I have not enjoyed a more agreeable season. The friends seemed to vie with each other to make my stay among them agreeable. The society over which Mr. Emmons is settled at Vernon, is composed of Unitarians and Universalists, in about equal numbers, as I should judge. They have a beautiful church, in a central and pleasant location, which is filled with a good congregation. They appear perfectly united in their pastor, who is greatly devoted to their interests—and all things move on harmoniously and pleasantly, as they ever will, where the spirit of true Christian toleration prevails! My message was received with marked respect and evident satisfaction, by a full congregation.

What sight more beautiful than to behold brethren attached perhaps, formally, to different denominations, thus sitting down harmoniously and pleasantly together to worship the same God and rejoice, in the same Redeemer! Thus *should* it be with all sects. Why should Christians of different classes, who all believe in a common Father and Savior, stand apart and *scowl* at each other, and indulge in bitter and acrimonious feelings, rather than meet and extend the hand of fraternal regard as brethren should and mingle their thanksgivings sweetly together?

I am much pleased with this union at Vernon between Universalists and Unitarians. Why should it not be so? Why should those who have so many sentiments, and so many sympathies in common, stand aloof from each other? Where neither party is capable of sustaining preaching themselves, it is assuredly the dictate of wisdom, and Christian charity, to unite and provide themselves with a ministration that shall be mutually satisfactory and instructive.

Vernon, which includes the place long known as "Oneida Castle," is a most interesting locality, connected as it is, with many historical associations in relation to the aborigines of our country. This, from time immemorial, has been the head quarters of the ancient and brave "Oneidas," one of the most powerful tribes of that well known confederacy, the "Six Nations of Indians." Here is yet standing the hut of their last renowned and eloquent chief, *Skenendoah*, [I do not know that I spell this word correctly,] whose name frequently occurs in the history of the American Revolution, and of the early settlement of Central New York. And here too, are a few butternut trees, the wasting remnants of the "Sacred Grove" of the Oneidas, where, in the days of their Paganism, their priests yearly offered the sacrifice of 'the white dog,' to their gods, and where in later days, the tribe met in grave council, to smoke the calumet of peace, or engage in the fatal war dance. But these ancient lords of the soil, have mostly departed. The greater portion of the tribe emigrated some years since to Green Bay. A few families yet remain, lingering around the graves of their fathers, as if loath to leave the spot endeared by a thousand associations, connected with their nation's former greatness!—Sad relics of a past age—of a vanishing race! May they ever be treated kindly by the white man, whose plough now turns its broad furrows on the ancient battle fields and playgrounds of the noble hearted Oneidas!

J. M. A.

CLOSE COMMUNION.

The 'Christian Watchman' speaks on this subject as follows:

'Baptists entertain certain definite views of christian doctrine, ordinances and church order, which they sincerely believe to be taught in the Scriptures, and obligatory on the professed followers of Christ. They believe that Christ commands all believers to be baptized, and that baptism is an intelligible and specific action. They believe that the Lord's Supper is an ordinance designed for believers who have obeyed the command to be baptized, and these views they kindly and conscientiously carry into practice. For this they have been liberally abused, from many quarters, and a term of reproach has been invented to stigmatize even their celebration of the dying love of the Savior of the world. They cannot be suffered even to sit at the table of the Lord that bought them, and receive the emblems of his body broken for sinners, and his blood shed for the remission of sins, without hearing the scornful cry of *close communion;* and this, too, from those who profess to be 'liberal Christians.'

Here we have the sentiments of the Baptists, from high authority, in respect to Baptism and the Lord's Supper. 'They believe that Christ commands all believers to be baptized.' Yes, so do we; but to be baptized in what manner? in water outwardly? is this the baptism? or is it to be baptized into the spirit of the Lord Jesus Christ? The latter surely is the true baptism.

'They believe that the Lord's Supper is an ordinance designed for the believers who have obeyed the command to be baptized.' That is, if we understand it, they will not sit at the communion table with any who have not been baptized *in water by immersion*. If a man's opinions on this subject differ from theirs, even though they agree in every other matter, they will not hold communion with him. Come not to the table with us, they say. By baptism they mean a particular form of water baptism. If a person have been baptized in water even, yet if it be not in that particular form, they cannot admit him to the Master's table. But the form is set above the reality. They will admit a man who has been immersed outwardly in water, even if not sure that he has been baptized into Christ; but if they be sure that a man has been baptized into Christ, they will not admit him, unless he has been immersed in water.

Now will it be in heaven? Are there to be none but Baptists there? Or will there be different tables of communion in that blissful place? The Baptists profess to believe, that the *so called* evangelical christians of every sect are going to heaven. They will not commune with them on earth; will they above? [Trumpet.

MOVEMENT IN THE RELIGIOUS WORLD.

Every where, in the religious world, reigns a feverish agitation; every where appear symptoms of great changes nigh at hand. Romanism, on one hand, makes unheard-of efforts to reduce souls under the yoke of the holy see; forming countless associations, contriving woldly pomps, silly superstitions, all that can captivate and delude the vulgar. The protestant churches, on the other hand, are ill at ease. The various elements which have been held together hitherto, tend now to separation. Rationalism refuses to submit any longer to confessions of faith published at the time of the Reformation, and Orthodoxy recognizes more and more that it cannot live in harmony with avowed adversaries of the gospel. There will be then, to all appearances, schisms in protestantism. But how will they operate? how far will they reach? What will be the new classification of religious denominations? God only knows. The most intelligent men do not venture to decide these important questions.

[New York Observer.

ITALY.

The great event in Italy of late, has been the movements of the Emperor of Russia. He has had several interviews with the Pope, in which the latter addressed him in terms of strong remonstrance against the cruel and abominable treatment of Catholics in Russia, and particularly in Poland. Nicholas is represented to have been much moved by the earnest manner of the venerable old Pope. The Pope wished him to allow a *Nuncio* to be sent to Russia, but that Nicholas is said to have declined, notwithstanding he himself maintains an ambassador at the Romish Court. When he first saw his Holiness, he bowed his haughty head to the very ground, and attempted humbly to kiss his hand, but the Pope opened his arms and embraced him. The presents Nicholas has heaped upon his holiness are very costly, as are also those he has given to other Italian potentates.

TRINITY CHURCH CORPORATION.

Episcopalians in this city, who do not belong to the congregation of Trinity Church or its chapels (St. Paul and St. John,) have prepared a memorial to the Legislature of this State, asking the repeal and amendment of an 'act to alter the name of the Corporation of Trinity Church in New York, and for other purposes.' They say that this act took away from Episcopalians not of the Trinity congregation, not only the right of voting, but all share and interest in the property that was designed to enure and be applied to their common benefit. Besides the three churches, Trinity, St. Paul's and St. John's, with the land on which they stand, and the grounds around them, it is said the Corporation own three million dollars' worth of property. The Corporation are thorough-going Puseyites, and I presume this is a movement of the other party, though founded in strict justice; for the property was granted originally by Queen Anne (1705,) to 'the rector and inhabitants in communion with the Protestant Church of England;' which designation was changed, after the revolution, into 'the rector and inhabitants of the city of New York, in communion of the Protestant Episcopal Church in the State of New York.' The *memorialists insist* that this last *is the proper designation of the persons* to whose benefit the property is to be applied; but this last designation was altered by the Legislature, in 1814, into 'the rector, churchwardens, and vestry-men of Trinity Church, in the city of New York,' and it is this last monopolizing and unconstitutional act that they petition to have repealed.

NEW REFORMATION IN GERMANY.

The following account of JOHN RONGE and his less liberal associate, and rival in the new movement, CZERSKI, is from the 'foreign correspondent of the New York Observer.'

'In *Germany*, Ronge pursues with unwearied activity his ministry. He has lately made long journeys, preaching on his route, organizing flocks, and attracting every where general attention. In some places he was exposed to serious dangers. Some fanatics, chiefly women and children, assailed his carriage with stones, crying out: *Death to Ronge! down with the heretic and apostate!* And if his friends had not guarded him while he fled, he would certainly have been assssinated. It is easier to kill an adversary than to oppose him with good arguments. But in other places, this new reformer excited extraordinary enthusiasm. At *Frankfort*, at *Ulm*, at *Darmstadt*, at *Stuttgard*, all the people were in the street, shouting aloud. Ladies, young girls, offered to Ronge garlands of flowers. The houses were adorned with emblems of the new worship; the windows were filled with persons who desired to see him as he passed. The municipal magistrates called on him and accosted *him* as a prince. In a word, in a considerable part of Germany, Ronge's journey was a triumphal march.

Whatever may be the judgment passed upon it, the religion of the Free Catholics, is a fact well worthy of attention. It proves that the mass of the nation is deeply moved by religious questions. It is not a debate between mere theologians, a controversy confined within the limits of a university, or to the pages of some obscure books. This is a great national affair; it is a quarrel which has acquired a European notoriety. Ronge belongs to the history of the nineteenth century, and the part he acts will not be one of the least interesting for posterity.

I have somewhere met with an account of the person of this Reformer. Ronge is a man of about forty years, of a small and spare form. His black hair and beard completely encase his face. He has thin lips, a black eye, and penetrating look. His physiognomy strongly resembles that of a Jew. Does he perhaps belong by his ancestors to the Jewish race?

Ronge is somewhat reserved and taciturn. He wears, on his journeys, a black overcoat; he receives without parade or ostentation the garlands and boquets offered by his admirers. He does not seek applause; on the contrary, when he sees enthusiasm go too far, he tries to escape from the eager throng. He has nothing of the mountebank. Ronge is destitute of property, and it must be said to his praise that he does not seek at all to gain money. He is scrupulous to spend only what is necessary, though great sums have been placed at his disposal. In the performance of public worship, Ronge spe

most respectable that can be found. But he has not perhaps all the decision which is necessary in present circumstances to effect great things. He would seem destined to lead the quiet life of a country curate rather than to give impulse to a great reformation. We wait what the Lord will bring out of this confusion. A friend who has just visited Germany writes me that infidels form the majority of the free church; but who knows if many of them will not feel soon the emptiness of their *philosphical religion*, and go to the cross of Christ!

The Jews also take part in this great agitation. They begin to recognize that they must change their ancient usages and forms of worship. Several meetings have been held in Germany among their rabbins and principal members of their synagogues. Some of them wish to unite with the '*Friends of Light*' and the disciples of Ronge, by renouncing the laws of Moses. But others, more wise and more numerous, do not suffer themselves to be drawn away. They declare that philosophy never can constitute a communion or worship. So they propose merely to displace the Hebrew language by the German in the service of their synagogues, and to adopt some of the forms used among Christians. Probably the nineteenth century will not elapse before great changes shall have been effected in the principles and *faith* of the Jewish race.'] [N. Y. Observer.

THE MINISTRY AT LARGE IN LOWELL.

The 'Lowell Journal contains the following notice of the importance and value of the services of Mr. Wood in that city.

'We understand that Rev. Mr. Wood, the Minister at Large for this city, made a quarterly report of his labors last Sunday evening. It was painfully interesting. The increase of intemperance in the city, he said was frightful. Rum is sold in places where very few persons would expect to find it. Women, in some instances, have gone into the traffic, and are doing brisk business in selling the poison, and in entrapping the youth of the city. Mr. Wood said that not one half had been told of the deadly effects produced by the use of intoxicating drinks in this city. The sale was increasing here, and as a consequence, misery and destitution. We think if all of our citizens could become acquainted with the facts which Mr. Wood is possessed of, that it would produce a deep feeling in this community. We cannot close this brief notice without once more bearing our testimony to the valuable services of Mr. Wood. The blessings of the poor will follow him wherever he goes.'

PROGRESS OF PUSEYISM.

Rev. J. Melville Glennie, Somerset; Rev. T. W. Marshall, vicar of Swallowcliffe; Rev. H. G. Coope, M. A; Rev. — Birks; Rev. Watts Russell, with his wife and sister; Rev. E. Rescue Wells, of Trinity College, Cambridge. Making an aggregate of thirty-five—a small number as yet, comparatively. The name of T. A. Knox, Esq., B. A., of Trinity College, Cambridge, has been mentioned as having seceded with the Rev. Mr. Faber. The Rev. Mr. Coffin, whose secession from the vicarage of St. Mary Magdalene, Oxford, was lately announced, resigned his studentship for the like purpose.

Rev. Mr. Richards, of Margaret Street Chapel, London, is about to go—eight members of the congregation having gone over within the last three months.

On the strength of these conversions, the Bishop of Nantes has published a mandament on the suggestion of Dr. Wiseman, by which the prelate prescribes a nine-days' prayer (*neuvaine,*) and recommends, throughout his diocese, prayers for the conversion of England. On the other hand, Rev. W. Palmer, of Oxford, the writer of the 'Origines Liturgicæ,' and author of 'A Treatise on the Church of Christ,' has withdrawn from all connection with the Library of Anglo-Catholic Theology,' published under the superintendence of Dr. Pusey and Messrs. Newman and Keble. [N. Y. Obs.

DEATH OF REV. WM. KNIBB.

The papers announce the decease of Rev. William Knibb, the distinguished philanthropist, and friend of humanity, whose labors in behalf of the abolition of slavery in the West Indies were so effective. He died in Jamaica. The Jamaica Patriot says:

'In Jamaica, the grief and excitement occasioned by the event was unprecedented. By the shock, men of all classes—men the most hostile to Knibb, as well as his attached and inconsolable friends, paused amidst their unseemly contentions, and, as if by one common impulse, blended their tribute of admiration and their expressions of sorrow at his loss. In England, the sensation will not, we are persuaded, be less deep and general. In fact, the whole world, both bond and free, have reason to deplore the death of Knibb as no common calamity. The victims of unjust oppression have lost their firmest and most efficient friend. No words can do justice to such a life. Though extending over a comparatively brief period, and cut off in its full vigor, yet it was crowned with events, and has entailed inestimable blessings upon myriads whom he found slaves, but whom he has left free men. The annals of Jamaica contain no name so illustrious, or destined to be so fragrant in the grateful recollections of the emancipated population. But we cannot write him merely by his exertions in the cause of liberty: we must add to these his transcendent qualifications as a minister of the gospel. Both may be measured by their efficiency and success. In the former of these respects, it may be safely affirmed, that Clarkson, Wilberforce, and Knibb constitute a triumvirate, to which future ages will look with gratitude and admiration. In the latter, his name must rank with the very highest class, with our Brainerds, Martyns, and Williamses. The greatest glory of William Knibb is, that he has both those kinds of excellence, and achieved for himself a reputation peculiarly his own.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ In the Massachusetts Legislature the plurality bill occupied the House during the last week.

☞ In Congress the Oregon debate continued in the House.

☞ 'Oliver Oldschool,' (the signature of the Washington correspondent of the United States Gazette,) thus speaks of the candidates for the Florida seat in the House of Representatives.'

'Mr. Cabell, who has thus been deprived of his seat, is a young man of unassuming manners, prepossessing appearance, and agreeable conversation, having, apparently, a large stock of good nature and kindly feeling. He has a head indicative of ability, phrenologically speaking; but more indicative of character than fluency of speech. In the quality he is somewhat deficient, as he hesitates for words, and does not always select the one which would convey his meaning. He is so unassuming that the feelings of his friends become warm towards him. Mr. Brockenborough, on the other hand, is possessed of an unbounded share of assurance, which puts him quite at his ease any where. He is also gifted with sufficient fluency of speech to enable him to speak without effort. He has a regular appearance, from the circumstance of having a thick bushy head of yellow hair, and large black whiskers. The old adage about not judging one, though your teacher, whose hair is of a fine color and whose beard's of another, you well remember. There is more rhyme than reason in it, I am inclined to think, yet so great is the connexion between Mr. B.'s beard and hair, that one is reminded of this old saying.'

We like the following extract from the same pleasant writer. Speaking of Mr. Senator Benton's anti-war demonstration, he says:

'I cannot tell how much influence in the Senate Mr. Benton may be able to exert, or whether he can carry any of his old friends with him, save Mr. Bagby; but his decisive course, and energetic language and manner to-day, surprised some very agreeably, and cannot but have some effect upon the minds of those in the country, who have for years past looked up to him as one of the surest and truest leaders of the democratic party, and the embodiment of its principles. Would that there were more in the Senate, on that side of the chamber, as honest, as firm, and as true to the country as he. But the infusion of the young democracy has added less, I fear, to the wisdom, prudence, forecast, moderation, dignity and experience of that body, than could be desired.

Never has there been in that body, so many young men. Heretofore men of large experience in public affairs have been selected to represent the States in the higher and more dignified branch of the National Legislature, and it followed, that age had ripened their judgment, while it had rendered their tempers and feelings less ardent and impulsive. In regard to an unusual proportion of young men being returned, the remark is also applicable to the House of Representatives, several of the members of which which would have done well to have tarried at Jericho for a time, until their beards had grown.'

In the House the Oregon debate was up in committee of the whole, upon which Mr. Pendleton delivered a most eloquent and brilliant speech—by far the most eloquent and brilliant that has been delivered in that body for many years. It abounded with wit, humor, pathos, irony, invective, ridicule, playfulness, argument, illustration, classic allusions, and patriotic sentiments. I had the pleasure of hearing only a portion of it, and shall not spoil it by attempting its analysis. Mr. Pendleton fairly enchained the members of the House, and held them willing captives during his *brief*, and now it was a brief. hour.

THE PARTIES IN ENGLAND. We think it proper to say, that there are in Great Britain, at least three parties—the Tories, with Wellington and Peel at their head; the Whigs, with such men as Lord Grey; and the *Radicals*, not Democrats, but the radical men, who go for separating Church and State, repealing Corn Laws, and dispensing with much that has always been deemed proper ingredients in the peculiar form of government adapted for Great Britain. These latter say that Lord John Russell failed in his attempt to establish a Ministry, because he neglected the Radical party, and adhered to the Whigs of 1841.

☞ A fast sailing pilot boat has been despatched to England, from New York. She sailed Feb. 6th. Whether she bore political despatches, or was sent on mercantile account is wholly a matter of conjecture.

☞ Nothing of any moment occurred in the Massachusetts Legislature in the last days of the first week of February, or on the 9th.

☞ In Congress the only circumstance of important interest, during that week was a special message from the President which was sent to the House on Saturday afternoon, containing a renewed correspondence in reference to Oregon. It seems that Great Britain has again and again urged a reference of the difficulty to the arbitration of friendly powers, or of eminent civilians, or of any tribunal of disinterested persons whom this country might indicate. But the offers have been absolutely rejected. The last offer was rejected Feb. 4th. A singular enquiry was addressed by Mr. McLane, at the direction of Mr. Buchanan, to Lord Aberdeen, whether the military preparations of Great Britain were in reference to a war with the United States! The answer was—*not exclusively*. Of course the preparations on the Canada frontier speak for themselves and a war with this country might ultimately and incidentally involve England with other nations. Great Britain says that she will not consent to give us the whole Oregon territory. Our government makes known its determination to take possession of the whole. Both parties have for some time been threatening war, and our government now seriously addresses an enquiry to Great Britain whether she takes us to be in earnest and is preparing for what we have declared to be our alternative!

EXPRESSES. It is rumored that the Portland folks are going to beat the New York Herald in the foreign news by the Cambria, now six days out from Liverpool. The modus operandi is to have an agent board the steamer off Halifax, cross over land by horses to Annapolis, join the steamer Kennebec, and run to Portland, from thence by railroad to Boston.

EMIGRATION TO CANADA. The following table shows the number of emigrants since 1829:

	'29 to '33	'34 to '38	'39 to '43	'44 to 45	Total.
England	43,386	28,624	30,813	16,531	119,355
Ireland	102,264	54,898	74,981	24,201	256,344
Scotland	20,143	10,998	16,289	4,408	51,828
B.A.Prov.	1,904	1,831	1,777	377	5,589
	167,797	96,351	123,860	45,517	433,425

The great amount of this emigration has gone to Upper Canada, and a certain portion to the United States. In 1827 the population of Upper Canada was only about 170,000, while in 1843 it was upwards of 500,000, an increase equal to that in any state in the Union.

ANOTHER GOUGH AFFAIR. Thomas F. Marshall, the eloquent Kentuckian, whose reformation from intemperance by the Washingtonians while a member of the 27th Congress rang through the whole nation, and whose eloquent temperance speeches in the eastern cities thrilled the heart of every friend to the cause, fell from his high estate and broke his solemn pledge at Lexington, week before last. Pecuniary embarrassment (for his library had been sold for debt, we understand) combined with disappointed ambition, was doubtless the cause. Before drinking, however, to excess, reason returned to its throne and conscience resumed her balance. He went to the Executive Committee of the Society, acknowledged his fault, asked forgiveness, and renewed his pledge. The next evening he made two powerful speeches at a temperance meeting—the first acknowledging his dereliction, and the second an eloquent appeal to young men, a large number of whom joined. Had he taken a few steps more on the downward road commenced by him, he would have been lost irretrievably. [Indiana Register.

COLORED MEN IN OFFICE. The Chief Justice in Dominica is a mulatto; the Attorney-General and the Judge of Appeals in Barbadoes are mulattoes; the Governor of Nevis is a mulatto. Thirty-two editors of newspapers in the British West Indies are negroes and mulattoes; twenty-one magistrates are mulattoes; in the legislative councils and houses of representatives there are seventy two mulattoes and two free negroes making laws for their former masters. Two thirds of the military force are composed of African soldiers, commanded by white officers. The ministry is abundantly supplied with colored men; and the jurymen are almost all negroes or mulattoes. [Facts for the People.

CUMBERLAND PRESBYTERIANS. This body consists of 19 Synods, 62 Presbyteries, about 700 ministers, 200 licentiates, 300 candidates, 1000 congregations, and over 100,000 communicants.

SEWING MACHINE. A correspondent of the Worcester Spy furnishes the following description:

"I have been examining a new machine for sewing, which has recently been invented and constructed by an ingenious mechanic of Cambridge. So far as I am informed on the subject, this is the first attempt to construct a machine of the kind, and it appears to me to be an eminently successful one. The machine is very compact, not occupying a space of more than six inches each way. It runs with so much ease, that I should suppose one person might easily operate twenty or thirty of them, and the work is done in a most thorough and perfect manner. Both sides of a seam look alike, appearing to be beautifully *stitched*, and the seam is closer and more uniform than when sewed by hand. It will sew straight or curved seams with equal facility, and so rapidly that it takes but two minutes to sew the whole length of the outside seam of a pair of men's pantaloons. It sets 400 stitches a minute with perfect ease, and the proprietor thinks there is no difficulty in setting 700 in a minute.

The thread is less worn by this process than by hand sewing, and consequently retains more of its strength. The simplicity of the construction of this machine and the accuracy, rapidity and perfection of its operation, will place it in the same rank with the card machine, the straw braider, the pin machine, and the coach lace loom---machines which never fail to command the admiration of every intelligent beholder."

STATE DEBTS. Amount of the debts of the several States—mostly according to the last Official Reports:

States.	*Amount of debt.*	*Ann. Int.*
Maine,	$1,500,931	$94,000
Massachusetts,	6,134,245	300,000
N. Y., balance abou',	20,000,000	1,050,000
Pennsylvania,	40,703,866	2,035,033
Maryland,	11986788 }	655,341
Interest in arrears,	1450,961 }	
Virginia,	5,968,047	358,082
South Carolina,	3,021,672	175,000
Georgia,	1,727,760	104,043
Alabama,	9,215,555	471,907
Mississippi,*	12,400,000 }	675,000
Arears about,	3,000,000 }	
Lonisiana,	16,850,000	900,000
Arkansas,†	3,500,000 }	160,250
Arrears of interest,	704,830 }	
Tennessee,	3,244,416	172,853
Kentucky,	4,269,000	248,990
Ohio,‡	19,289,412	1,167,444
Indiana,	13,684,760 }	607,770
Arrears of interest,	2,177,320 }	
Illinois, including arr's,	14,633,969	712,533
Missouri, balance,	764,672	45,500
Michigan, incl'g arrears,	4,839,438	260,000
Florida,	4,850,000	275,000
Total,	$206,547,629	$10,468,728

*Including bonds for $500,000 repudiated.
†Including bonds for $500,000 repudiated.
‡Including $1,650,017, due School Fund.

GOLD DOLLAR. Judge Douglass has made a movement in Congress to mingle the gold dollar with our currency. The Washington Union says:

'This coin has been long known in the hard money countries of the world. We have seen it in Turkey about the size of a dime, though much thinner; and have considered it the very best representation of value in existence. It is there put into roleaux of fifty pieces, occupying the space of a small cigar, and packed in little perfumed purses for the ladies and the higher orders of society. Such a coin could be remitted under a seal from one end of the country to the other, and would be a vast improvement upon the present currency. We trust the Committee of Ways and Means will see to this matter. When a vast amount of these valuable coins shall be thrown into circulation, they will drive out the small bills that serve to banish specie from the every day currency of the country. Such a dollar would not be hoarded up in banks or private depositories, but would for ages circulate without loss by abrasion; a coin for the people.'

☞ The Oregon debate was brought to a close on Monday, Feb. 9th, by the adoption of the following resolutions.

Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, That the President of the United States cause notice to be given to the Government of Great Britain that the convention between the United States of America and Great Britain, concerning the territory on the northwest coast of America west of the Stony Mountains, of the 6th of August, 1827, signed at London, shall be annulled and abrogated twelve months after giving said notice.

2. *And be it further Resolved*, That nothing herein contained is intended to interfere with the right and discretion of the proper authorities of the two contracting parties to renew or pursue negotiations for an amicable settlement of the controversy respecting the Gregon territory.

The vote was 163 to 54. 37 whigs voted in the affirmative and 37 in the negative.

Mr. John Quincy Adams made a speech on the last day of the Oregon debate, which created a great sensation. He took similar ground to that assumed by him in his lecture on China, and in other instances. He considers Oregon to be rightfully ours, among other grounds of claim, chiefly because, it is according to the tendency and nature of things that it be peopled from this source, and if thus peopled, it will be easier and more auspiciously brought under the beneficent influence of civilization, liberty, and Christianity.

☞ The plurality bill was rejected in the Massachusetts House of Representatives on Wednesday, Feb. 11th, by a vote of 160 to 73.

PAUPERISM. The annual abstract of the returns of the Overseers of the Poor in this State prepared by the Secretary of the Commonwealth, and submitted to the Legislature, presents some facts which should be considered by the tax-payers. The result of the returns may be summed up thus:

Relieved, or supported as Paupors,	14,161
Having a legal settlement,	7,841
State Paupers,	5,837
do who are foreigners,	3,582
From England and Ireland,	2,973
Number of Alms-houses,	187
Acres of land attached to the Alms-houses,	18,517
Estimated value of Alms-houses,	$941,817 35
Number of persons relieved in Alms-houses,	6,579
Number supported in Alms-houses,	4,227
Average cost of supporting a Pauper (cts. per week)	87 3-18
In Alms-houses unable to work,	3,335
Value of labor, performed by Paupers,	$21,691 38
Aided out of Alms-houses,	6,974
Cost of supporting Paupers out of Alms-houses, (cents per week)	82 6-10
Insane relieved and supported,	619
Idiots " " "	385
Paupers by reason of insanity or idiocity,	830
Made Paupers by intemperance,	6,854
Net amount of Pauper expense,	$301,360 47
Towards which the State has paid	50,168 59

From eleven towns—namely, Bradford, South Reading, Woburn, Pelham, Rowe, Clarksbury, Mt. Washington and Bellingham—there ware no returns.

In round numbers, 14,000 persons have been supported or relieved as paupers in the Commonwealth, the past year, at the cost of more than 300,000 dollars.

For the Register.

CHARACTER OF THE LATE JOHN A. MUNROE.

MR. EDITOR:—It was with deep and unmingled sorrow, that I read in your paper of the 17th inst., a notice of the death of a much esteemed friend and fellow-student, John A. Munroe, of Harvard University. An attendance at the Exeter Academy and a residence in the same house, had afforded me opportunity for becoming intimately acquainted with Mr. M.; an acquaintance which a more particular knowledge of his singular purity of heart, and his critical and industrious habits of study, soon ripened into a friendship, which has soon, too soon alas! been sundered by the unsparing hand of death. It is not my purpose to dwell upon his strict integrity, his amiability, or his patient, persevering efforts to obtain an education commensurate with the demands of his singularly clear and penetrating mind; nor need I allude more particularly to his industry and self-denial, while engaged in the prosecution of his preparatory studies, which, indeed, were so prominent during his academical residence at Exeter, as to impose upon his friends the frequent necessity of remonstrating with him for the neglect of his bodily health. I would not needlessly awaken the keen anguish which fills the bosoms of those who, in this melancholy bereavement, have to mourn the loss of one near and dear to their hearts, by vainly attempting to offer consolation;—but I cannot permit this event,—so full of instruction to his fellow-students—to pass, without recalling some sentiments of my friend, as evidence of those traits of character, for which he was most beloved by those who knew him best. I give here some extracts from the last letter I ever received from Mr. Munroe; and they will serve as brief indexes to his habits of thought and feeling, for the moral and spiritual welfare of others.

'I have never been so happy, as since I have been in Cambridge. There are such opportunities for the acquirement of knowledge in this institution, that I see not how an individual possessed of a proper desire to make progress, can fail to be so happy while here, as is consistent with his nature.'

'It is particularly noticeable, that many young men at college, as elsewhere, seem never to think of *moral* improvement. They have never risen to a full and just understanding of the ends, dignity and seriousness of life. I often ask myself, how many young men are there, who really and habitually believe that they are endowed with existence, and with moral and intellectual natures, for the purpose of compassing a great and all-important end,—the intellectual and spiritual growth of themselves and their species?'

In the course of some remarks upon the character of those who assume the name of Christian, without displaying any of the fruits of the gospel of Christ in their daily lives, he says,—'I style them *practical unbelievers*, because while they accept *nominally* Christianity, they display none of its good effects in their lines of conduct. The lives of many could hardly have been worse, had no light ever been shed upon human duty; and yet, with such, the bare mention of *infidelity*, would greatly excite their pious horror! Infidelity I loathe even in theory; but a hypocritical unbeliever, who pursues his irregularities under the cloak of religion, who never devotes one moment to reflection upon duty; who never resists temptation from principle, I more than loathe.'

'I often ask myself whether I do this or that, from well grounded principles, or from some other less creditable motive. I think my dear friend, we do not make life sufficiently a *serious* matter. We do not sensibly enough feel God's presence. We forget, that to do right is an imperative duty, instead of being *optional* with us. We do not sufficiently realize, that our stay on earth is very short, and that we shall very soon be in the land of spirits, in the immediate presence of God.'

I might add much more to show the deep and earnest consideration which this young man had given to spiritual things, but this will suffice. Truly, when we see the hand of death laid upon him who gives abundant promise of future usefulness; when we see the wise and the good, the young man, and him in the full career of a useful and honorable life, stricken down; when we see the heavy hand of affliction laid upon those, who are models of purity and affection; when we experience the sorrows and disappointments incident to this life, stirring up our heart's inmost depths, and bowing the soul in bitter agony; then, then only, do we feel how utterly unsatisfying are all earthly objects of happiness or affection; then it is that we truly feel 'how unsearchable are His judgments, and his ways past finding out!' J. W. M.

Meadville, Pa., Jan. 30th, 1846.

For the Register.

OBITUARY.

MRS. DOLLY GIBSON.

MRS. DOLLY GIBSON, was the widow of Dea. Samuel Gibson, of Ashby, where she died Jan. 20, 1846, aged 101 years 3 months and 3 days. 'Those that be planted in the house of the Lord shall flourish in the courts of our God.—They shall still bring forth fruit in their old age.'

MR. EDITOR,—I was forcibly reminded of those words of the Psalmist, on hearing of the death of the aged person whose name stands at the head of this notice. Although I had never seen her, yet I had received such accounts of her from time to time, that my interest in her had become very strong and I had promised myself ere long the pleasure of an interview with her. From Rev. Mr. Lincoln of Fitchburg, who attended her funeral and from some of her relatives who reside in this place, I have gathered some particulars which I thought might be interesting to your readers. I learn that she retained her faculties unimpaired to a very late period of her life, that her hands were busy and her mind bright till the last. She was uniformly cheerful, enjoyed the visits of her friends, delighted in the society of the young, and conversed freely with the numerous visitors she received in her home of contentment, to which she had been confined by lameness for several of the last years of her life. She found pleasant employment in *knitting stockings*, having just completed the last of seven pairs that she had undertaken to knit, intimating that it would be her last work, when her summons came to depart. Her last illness was but of three days, during which time she preserved her wonted cheerfulness and sincerity, conversed much with her friends, expressed her gratitude for the abundant blessings of her life, and her unbounded trust in God; who had been her guide from her youth up; said that her life had been a happy one, and that religion had made it such; was conscious that her end was approaching; was willing and glad to depart, for she felt as she expressed it, that she was *going home*.

On the day that she completed a century of years, at her request, religious services were performed at her house, and a sermon preached on the occasion by a neighboring clergyman in the absense, I believe of her own minister. On that occasion, she repeated in a clear and firm voice the following hymn, a copy of which was furnished me by one of her great grand children, and which seemed to be the expression of sentiments which warmed her aged but not withered heart.

JOY IN THE HOLY GHOST.

My soul doth magnify the Lord;
My spirit doth rejoice
In God, my Saviour and my God;
I hear his joyful voice.

I need not go abroad for joy,
Who have a feast at home,
My sighs are turned into songs;
'The Comforter' is come.

Down from on high the blessed Dove
Is come into my breast,
To witness God's eternal love;
This is my heavenly feast.

There is a stream that issues forth
From God's eternal throne;
And from the Lamb, a living stream,
Clear as the crystal stone.

That stream doth water Paradise,
It makes the angels sing,
One cordial drop revives my heart;
Hence all my joys do spring.

Northboro' Feb. 9, 1846. J. A.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, Feb 16, at the vestry of Rev. Mr. Barrett's Church, at 7 o'clock. QUESTION: What relation should exist between Sabbath School teachers and parents?
feb14 THOMAS GAFFIELD, Sec'y.

☞ The Installation of John T. Sargent as Pastor of the First Congregational Society in Somerville will take place on Wednesday next, Feb. 18. Sermon by Rev. Mr. Furness of Philadelphia. Services commence at 2½ P. M.

☞ REV. MR. THOMAS ON TEMPERANCE. On Sunday evening at 7 o'clock, the Rev. Moses G. Thomas will lecture on Total Abstinence and the Temperance Reform at the Odeon, by invitation of the Boston T. A. Society.

MOSES GRANT, President.
F. R. WOODWARD, Sec'y. feb14

☞ SOCIETY FOR THE PREVENTION OF PAUPERISM. The annual address before this Association will be delivered on Sunday Evening, Feb. 15, by Rev. John T. Sargent, at the Central Church, Winter street

A collection will be taken up. The public are respectfully invited to attend.

MARRIAGES.

In this city, 9th inst, by Rev Mr Lothrop, Mr Charles H. Todd, of New York, to Miss Mary Elizabeth, daughter of J. S. Wright, Esq.

In South Woburn, Mr A. C. Kimball to Miss Mary J. Doane, daughter of the late Capt Randal R. Doane.

In New Bedford on the 3d inst, Mr Henry H. Hitch to Miss Nancy S. Swift daughter of Jireh Swift, Esq. of the former place.

In Newburyport, in the Baptist Meeting-house, on Wednesday evening, by Rev Mr Medbury, Mr Samuel Currier, Jr. to Miss Susan C. Gray.

In Worcester, Feb 3, by Rev Mr Jennings, Mr Thaddeus L. Whitney to Miss Elizabeth S. Knights.

5th inst, by Rev Mr Jennings, Mr Francis W. Douglass, of Elyria, Ohio, to Mrs Hannah G. Leland.

DEATHS.

In this city 11th inst, Mrs Sarah, wife of Benjamin Darling, 52.

7th ult, Josiah B Lowell, 42, formerly of Penobscott, Me.

In Chelsea, Mrs Bridget Pinkham, 84.

In Medfield, Jan 3, of consumption, James, youngest son of Gershom Adams, 18.

In Quincy, 5th inst, Mr John Pray, 91. A soldier of the Revolution.

In Fitchburg, 3d inst, of cancer, Mr John B. Johnson, 3d son of Lemuel Johnson of Derry, N. H., 34.

In Longmeadow, 7th inst, after a short illness of lung fever, Mrs Sarah Storrs, widow of Rev R. S. Storrs, formerly of the same place, aged 81.

In Worthington, Jan 25, Dan Daniels, Esq., 88.

In Newburyport, on Friday evening, Mrs Sarah A. wife of J. W. C. Pike, 32.

In Springfield, 4th inst, Mr John M. Chapin, 25.

In Amherst, 4th inst, Mr Ichabod Towne, 71.

In Morrisville, N. Y, 20th ult, widow Sarah Byes, 100.

Near Bayou La Batre, Alabama, Jan 9, Mr John N. Gould, aged 37, a native of Salem, Mass.

In East Douglas, Feb 5th, Mrs Eliza, wife of Mr David Stone, 28.

In Haverhill, Mr Nathan M. Smiley, son of Mr Francis Smiley, 22.

NEW YORK INSTITUTE, No. 230 East Broadway. Arrangements are made at this Institution for instruction in the elements and higher branches of an English education, including Vocal Music, Mathematics, Natural Philosophy, Chemistry, Intellectual and Moral Philosophy, &c. Instruction will be given in the French, German, Latin, Greek, and Hebrew languages. Students in the Male Department are qualified for active employments in business, or for admission to any class at College.

In the Female Department, in addition to elementary studies, instruction will be given in those branches usually taught in the higher institutions for female education, including Vocal and Instrumental Music, Drawing, Painting in Water and Oil colors and Mezzotinto, and various other ornamental branches.

The year is divided into four quarters of eleven weeks each, the year commencing with the first Monday in September.

TUITION.

Primary Department,	$4 00 to 6 00
English, "	8 00 to 12 00
Classical, "	12 50 to 16 00

For further information, apply to either of the associate Principals, at the Institute, as above.

E. H. JENNY, A. M.
J. BLACKMER, A. M.

New York, Aug. 1845. eopiseopos4w feb14

PUBLISHED WRITINGS OF DR. WARE, JR. The following works published by JAMES MUNROE & CO. and for sale at reduced prices.

1. Hints on Extemporaneous Preaching, 18 mo.
2. Formation of the Christian Character, 18 mo.
3. Life of the Savior, 18 mo.
4. Life and character of Dr. Priestley, 12 mo.
5. Memoir of Rev. Dr. Parker, 8 vo.
6. Memoir of Oberlin with an Introduction, 16 mo.
7. Memoirs of Rev. Dr. Noah Worcester, 12 mo.
8. Sunday Library Edited by Dr. Ware, 4 vols. 18 mo.
9. Scenes and characters illustrating Christian Truth, Edited by Dr. Ware, 6 vol.
10. On the Personality of the Deity. Pamphlet 18 mo.

Granite Building No. 134 Washington st. opposite School street.

BUCKMINSTER'S WRITINGS.

The works of Rev. Joseph Stevens Buckminster, with memoirs of his life in two volumes 12 mo.

Published by JAMES MUNROE & CO., No. 134 Washington, opposite School street. feb14

SUNDAY SCHOOL MANUALS. Published by S. G. SIMPKINS, 21 Tremont Row, Boston.

Channings Catechism, price 50 cents per dozen.

Worcester's Association Catechism, $1 per dozen.

Bible Biography in form of questions with reference to Scripture for answers $1,25 per dozen.

The Savior's Life, written especially for children and youth, from a London edition, prepared by Rev. E. Chapman. The narrative is founded on Carpenters Harmony of the Gospels.

Also, The Chapel Hymn Book containing a large number of Hymns well adapted for the use of Sunday Schools. 1wis2os feb14

NEW Books in press and preparing for publication, by CROSBY & NICHOLS.

Martyria; a Legend. Wherein are contained, Homilies, Conversations, and Incidents of the reign of Edward the Sixth. By William Mountford, Clerk.

A Clerical Excursion; or, The Unitarian Candidate; giving some account of his preaching in the town of Burnsburgh.

Carter's Questions on the New Testament—Second Part. (Part first just published.)

A Manual for Sunday Schools, upon the Parable of the New Testament.

David Ellington. By Rev. Henry Ware, Jr.

A Manual for Sunday Schools, upon the Book of Acts. By Rev. T. B. Fox.

The above will soon be published by CROSBY & NICHOLS, 118 Washington street. feb14

A LETTER TO THE SO-CALLED "BOSTON CHURCHES," which are in truth only parts of one Church. By a member of the same.

TRACT OF THE A. U. A. No. 222. A discourse on the life and character of the Rev. Henry Ware. By John G. Palfrey.

THE FIRST BOOK FOR SUNDAY SCHOOLS. Fifth edition.

The above just published by CROSBY & NICHOLS, 118 Washington street. feb14

NEW STATE REGISTER for 1846. Published by James Loring, 132 Washington street, giving new legislature of Mass; Commissioners for this and other States; Directors for 21 Railroads, 29 Banks, 27 Insurance and 13 Copper Mining Companies, Consuls, Physicians, Clergy, Lawyers, Militia, Societies, Charitable, Literary and Religious, Congress, Army and Navy, City Officers, with a variety of other interesting matter. 1wis2os feb14

FRENCH SCHOOL BOOKS. Mauesca's French Course secons et modeles de Litterature Francaise. Mabire's Guide to French Conversation, Chouquet's First Lessons in French, Mrs Barbaulel's Lessons for children in French, Bonnechose French Grammar. Also, Boistes Universal Dictionnaire, 1 vol. 4to.

For sale at SIMPKINS'S, 21 Tremont Row. 1wis2os feb14

GATES'S ACADEMY, MARLBORO'. The next Term of this Institution will commence on Tuesday, Feb. 24, 1846. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes tuition, board, washing, &c.

f7 is3t O. W. ALBEE, Preceptor.

THE TEMPLE SCHOOL FOR BOYS has been removed to the large and pleasantly situated rooms, lately occupied for a young ladies School in Park street Church, fronting the Common. The next term will commence on Monday, Feb. 16th, 1846.

D. B. TOWER.

Park street, Feb. 7, 1846. 2w

SCENES AND CHARACTERS from the Writings of Macaulay—being a selection of his most eloquent passages.

For sale at SIMPKINS'S, 21 Tremont Row.

f7 3tis

BOARDING SCHOOL AT CONCORD, MASS. The academic year in the subscriber's School is divided into three terms of fifteen weeks each, commencing on the first Mondays of January, May and September. The School is a private Academy, limited in number, and receives the undivided attention of its teachers. Every effort is made to render the School and family *pleasant* and *profitable* to the pupils;—the course of instruction embraces the branches of a thorough English and classical education.

Terms $3,00 per week, including instruction, board, washing, &c.

Reference is permitted to the following gentlemen in Boston:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Levi Parker, Wm. J. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.

CHARLES W. GOODNOW.

Concord, Mass., Jan. 15, 1845. eotf 3j24

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher*. Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 22d of December, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. n22

NEW IPSWICH ACADEMY. The spring term commences February 25, and continues 11 weeks.

EDWARD A. LAWRENCE, Principal.

The Trustees would express their most unqualified approbation of Mr. Lawrence as a Teacher. He has now been a year and a half in our service, and has acquired a reputation that scarcely admits of improvement. We commend him to the confidence of the public.

TUITION.—Eng. Branches, $3 50; Languages, $4 00; Music, $7 50, including use of Instrument; Drawing and Painting, on usual terms.

In behalf of the Board of Trustees,

SAMUEL LEE, President.

New Ipswich, N. H., Jan. 29, 1846.

4wis3wos jan31

SCHOOL FOR YOUNG LADIES. The subscriber would give notice that he has removed his School from Suffolk Place, to the room recently occupied by Mr. Abbott, under Park street Church.

Any information respecting the School will be given on application at the School Room, or at the Bookstore of B. H. Greene, Esq., 124 Washington street.

GEO. EATON.

REFERENCES.—Rev. E. S. Gannett, D.D.; G. B. Emerson, Esq.; Hon. Jonathan Chapman; Hon. Albert Fearing; William Dehon, Esq., Boston.—Rev. W. B. O. Peabody, D. D., Springfield.

jan17 epis6t

CHAPEL LITURGY. A Liturgy for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer.—Fifth edition; with Family Prayers and services, and other additions, by F. W. P. Greenwood, D. D. in fresh bindings, plain and gilt.

Published and for sale by JAMES MUNROE & CO., 134 Washington st., opposite School street. jan17

VALUABLE UNITARIAN WORKS. RECENT PUBLICATIONS.

1. Life of Dr Henry, Jr., by his brother John Ware, M. D., pp 500, 12mo.
2. Letters to Relatives and Friends, by Mrs Mary S. B. Dana, 12mo.
3. Burnap's Expository Lectures on the Scriptures, 12mo.
4. Lays of the Gospel, a choice volume of Devotional Poetry, by Rev S. G. Bulfinch, 16mo.
5. Livermore's Commentary on the Gospels, new edition, 2 vols, 14mo.
6. Life of Rev Noah Worcester, by Dr H. Ware, Jr., with Portrait, 12mo.
7. Offering of Sympathy, edited by Rev F. Parkman, new edition, 18mo.
8. Life of the Savior, by Rev Dr Ware, Jr., new edition. 18mo.
9. Formation of the Christian Character, by the Rev Dr Ware, Jr, new edition, 18mo.
10. Self Culture, by Rev W.

POETRY.

[For the Register.]

Michaud, in his description of an Egyptian funeral procession, which he met on his way to the cemetery of Rosetta, says: "The procession we saw pass stopped before certain houses, and sometimes receded a few steps. I was told that the dead stopped thus before the doors of their friends to bid them a last farewell, and before those of their enemies to effect a reconciliation, before they parted forever."

[Altered from Blackwood's Magazine.]

Slowly with measured tread,
Onward we bear the dead
To his long home.
Short grows the homeward road,
On with your mortal load,
Oh, grave! we come.

Yet, yet—ah! hasten not
Past each remembered spot
Where he hath been;
Where late he walked in glee,
There from henceforth to be
Never more seen.

Yet, yet—ah! slowly more—
Bear not the form we love
Fast from our sight—
Let the air breathe on him
And the sun beam on him
Last look of light.

Rest ye, set down the bier,
One he loved dwelleth here.
Let the dead lie
A moment that door beside
Wont to fly open wide
Ere he drew nigh.

Hearken! he speaketh yet—
Oh friend! wilt thou forget
Friend more than brother!
How hand in hand we have gone
Heart with heart linked in one
All to each other?

Oh friend! I go from thee,
Where the worm feasteth free
Darkly to dwell.
Givest thou no parting kiss?
Friend, is it come to this?
Oh friend, farewell!

Uplift your load again,
Take up the mourning strain!
Pour the deep wail!
So the expected one
To his place passeth on,
Grave! bid him hail!

Here dwells his mortal foe;
Lay the departed low,
Even at his gate.
Will the dead speak again?
Uttering proud boasts and vain,
Last words of hate!

Lo! the cold lips unclose.
List! list! what sounds are those
Plaintive and low?
Oh thou, mine enemy!
Come forth and look on me
Ere hence I go.

Curse not thy foeman now,
Mark! on his pallid brow,
Whose seal is set!
Pardoning I past away,
Then wage not war with clay,
Pardon, forget.

Now his last labor's done!
Now, now the goal is won!
Oh, Grave! we come.
Seal up this precious dust,
Land of the good and just,
Take the soul home!

L. G. P.

[For the Register.]

THE LAST 'GOOD NIGHT.'

A weeping father bends
Above the sick couch of his little child.
His bleeding heart a meek petition sends
To heaven for aid.

A wiser Parent's love
Denies the prayer. The changeless voice divine
Has called the cherub to his home above,
His loveful home.

Thick darkness, as of night,
Comes to those young eyes, closing now in death.
They turn, and turn, to seek a ray of light,
But find it not.

The father bends to hear
The word his loved one strives in pain to speak.
A gasping murmur meets his listening ear:
'Good night, papa!'

Thou blessed child, good night!
Thy day is closing—but the eye of faith
Sees through the night a ray of cheering light,
A star of hope.

A brighter morn shall come,
To thy young spirit, purified from flesh—
A glad 'good morning!' greet thee in thy home,
Thy home of love.

M. P.

MY MOTHER'S VOICE.

My mother's voice! I hear it now,
I feel her hand upon my brow,
As when, in heartfelt joy,
She raised her evening hymn of praise,
And called down blessings on the days
Of her loved boy.

My mother's voice! I hear it now!
Her hand is on my burning brow,
As in that early hour,
When fever throbbed through all my veins,
And that kind hand first soothed my pains,
With healing power.

My mother's voice! It sounds as when
She read to me of holy men,—
The Patriarchs of old:—
And gazing downward in my face,
She seemed each infant thought to trace,
My young eyes told.

It comes—when thoughts unhallowed throng,
Woven in sweet deceptive song,—
And whispers round my heart
As when, at eve, it rose on high;
I hear and think that *she is nigh*,
And they depart.

Though round my heart all, all beside—
The voice of friendship, love, had died,—
That voice would linger there,
As when soft pillowed on her breast,
Its tones first lulled my infant rest,
Or rose in prayer.

PASSING THROUGH THE FOREST AT AUTUMN SUNSET.

What do they say—those forest trees?
Their leaves are shed;
Thousands and thousands by the breeze
Lie scattered—dead;
And yet there is a sunny hue,
A rich bright glow,
Their summer freshness never knew
That now they show.

And the bright sun—he soon will sink,
His glories set,
But see, while hovering on the brink,
He's glowing yet;
And never in his noontide hour
In summer skies,
Beams forth such radiant, glorious power,
As when he dies.

They tell me—those proud trees of earth—
That sun of heaven—
This is not death; another birth
Will yet be given.
'Tis therefore they exulting glow,
Exulting shine;
They tell me as I gaze to know
Such fate is mine.

[Watchman and Observer.

MISCELLANEOUS.

MRS. MARY BROOKS.

This lady died in November last, on the Island of Cuba, where she had gone for her health. Brother Prentice, of the Louisville, Ky, Journal, thus discourses of her:

Mrs. Brooks was one of the most gifted women of her age. She possessed as large an endowment of the "vision and the faculty divine" as often conferred on individuals. She was the wife of a poet and was herself a genuine poetess. For many years prior to her death, she rarely favored the public with her productions, and hence her merits are not well known to youthful readers. But among those who were in the habit of reading American poetry twenty years ago, she is always spoken of as one of the most gifted women of her day.

In "the Doctor" an anonymous work of Southey's published some ten years since, Mrs. Brooks is called Maria del Occidente, and spoken of as "the most impassioned and imaginative of all poetess." Southey then proceeds to quote a few stanzas from her pen, which prove that she was entitled to the high praise he conferred upon her. She was a great favorite with Southey, who extolled her powers as very extraordinary, and he, by the way, was not in the habit of wasting his eulogies on persons unworthy of them. While on a visit to England, Mrs. Brooks became acquainted with the laureate, and he superintended the publication of "Zophiel," the best of her works. On the publication of that work, Charles Lambe, in a letter to one of his friends, remarked that Southey was trying to hoax people by saying that Zophiel was the production of an American woman, as if to use his words "there ever was a woman capable of writing such a poem."

Mrs Brooks merited all the encomiums that were lavished on her extraordinary powers. It is to be regretted that she, who could sing so well, should have thrown her harp aside and remained silent for so many years. We hope however, that she has left some work behind her that is destined to add to her well-earned fame, and to recall public attention to her works, now too much neglected by the multitude of readers, though they are cherished in the "heart of hearts" of the "judicious."

Although it was not our happiness ever to see and converse with Mrs. Brooks, yet, when we read in the papers the short announcement of her death in a foreign land, we felt as mournful as if one of the links in our chain of human friendships had been severed. There is so much of herself in her poems that any one who reads them and catches their spirit feels his sympathies awakened, and fancies himself acquainted with her. The poetess seems mingled with her poems, just as the words and tones of a song we love are ever associated together in our hearts. She cannot be dissociated from her works. To read them seems like listening to the strains of melody falling from her lips. Poetry with her was not an intellectual manufacture; it welled up from the depths of her heart in beauty and profusion. Song was her natural speech, just as it is that of a thrush.

She is gone! Her bright and beautiful spirit has passed beyond the dark boundries of this life, and is now revealing in the beatific visions of a higher and purer sphere of existence. Her voice is hushed on earth, but its impassioned echoes will continue to haunt the chambers of many loving hearts as future years go by.

NORTH AMERICAN INDIANS.

"At this time," says our town records, "began a most grievous and terrible sickness amongst the Indians, who were exceedingly numerous about us, called the Aberginians. Their disease was generally the small pox, which raged not only amongst these, but amongst the eastern Indians also, and in a few months swept away multitudes of them, both young and old They could not bury their dead, the English were constrained to help, and that which is very remarkable is, that though the English did frequently visit them in their sickness notwithstanding the infection, it was observed that not one Englishman was touched with the disease; but it was extraordinarily infectious among themselves, and mortal where it took any of them, insomuch that there was scarce any of them left." The account which Johnson has left us of the ravages of this pestilence, is painful in the extreme. "The poor creatures, being very timorous of death, would have fled from it, but could not tell how, unless they could have gone from themselves." "Relations were little regarded among them at this time, so that many who were smitten with disease died helpless, unless they were near and known to the English: their powwows, wizards, and charmers, were possessed with the greatest fear of any. The winter's piercing cold stayed not the strength of this hot disease, yet the English endeavoring to visit their sick wigwams, helped them all they could, but as they entered one of their matted houses, they behold a most sad spectacle, death having smitten all but one poor infant, which lay on the ground sucking the breast of its dead mother, seeking to draw living nourishment from her dead breast."

And here it is a pleasing duty to stop awhile and contemplate this exhibition of humanity and Christian love. We look around us and imagine that we see "the matted houses" of the Aberginians still standing within the forest, and the pilgrims regardless of infections approaching the sick and dying, (from whom their own kindred had fled with savage amazement,) alleviating their sufferings, if not reseuing them from death, and endeavoring to enlighten and comfort their benighted souls with Christian instruction and hope. Governor Winthrop says, it made a deep impression upon their hearts, "that when their own people forsook them, yet the English came frequently and ministered unto them."

In the month of December 1633, this disease attacked John Sagamore, the Aberginian chief, "whose gentle and good disposition, gave the earliest planters a free consent to settle here."

At his own request he was carried among the English, by whom he was kindly received, and in his last hours was attended by the best and most honored of the pilgrims. He requested that his two sons might be taken and taught "to know God; and accordingly the governor took one, and Mr. Wilson the other" to their respective homes. The dying chief gave the governor a good quantity of wampompeague, or Indian money, and besides making gifts to many others, provided for the payment of all his own debts and those of his men. He promised, if he recovered, to live with the English, and serve their God; and when he died, it was in the persuasion that he should go to the Englishman's God. And in the same manner, we are told, that many of them, in their sickness, confessed that the God of the pilgrims was "a good God, and that if they recovered, they would serve him."

Thus passed away the race, whose lands we inherit, and upon whose graves we have built the sepulchres of our fathers; and thus died in the bosom of the Christian benevolence, and in the indulgence too of Christian hope, the last of the Aberginians. What inhabitant of Charlestown does not involuntarily drop a tear over the death of the gentle John Sagamore, whose boyhood was spent in the oak forests of Mishawum, and who welcomed, with such unsuspecting friendship, the pale stranger to share with him his home and his dominion. Alas! how hard has been their fate. The very light of civilization and Christianity, seems to have dissipated them; they have passed away like mist over the western hills, when pierced by the rising sun. But we have a bright page to read, in the history of the pilgrims, dealings with the sons of the forest. They came to this country not merely and find freedom and a home for themselves, but also to bring to the Indians a knowledge of his God and Saviour. And in this connection it is a pleasing duty, to state that our father obtained the lands upon which they settled, by fair purchase. They did not deny to the Indians his rights, nor forget justice in dealing with him. [Budington's history of the First Church in Charlestown.

THE GREAT CHESNUT TREE ON MOUNT ÆTNA.

This celebrated and gigantic tree is scarcely less remarkable for its peculiar situation, than for its extreme age and extraordinary size. The drawing published of it by Howell in the year 1784, which is still preserved, and has been copied in many works, so as to be still familiar to many readers, proves that it is in a course of decay, and that probably no very long period will elapse, before it will be materially injured by the loss of one part or another, and indeed be wholly prostrated to the ground, which it has shaded perhaps for many centuries.

The hollow in its immense trunk has now been enlarged so much, that two coaches might pass through it abreast; yet the progress of decay going on in the wood, is not to be traced in any unfavorable effects on the foliage or branches, as it is annually covered with a coat of deep verdure, and the fruit forms and ripens every season in great abundance.

Although the enormous vegetable mass which it forms present to the eye, even at a moderate distance, the appearance of one magnificent tree, of well balanced proportions on both sides, though with a disproportionate breadth of trunk and branches compared with common trees, partial divisions are perceptible on nearer inspection, which have led most observers to conclude that not less than five distinct chesnuts have here united, and long composed one. The circumference of the entire trunk is 152 feet, while one of the parts, more distinct than the others, measures 55 feet. There are not wanting, however, persons who affirm that the whole is strictly speaking a single plant. Knowell is of the number; and Brydone heard from the natives of that region, that such was the universal belief. Recupero, a Sicilian Naturalist, has protested against the idea of its being a compound. And one argument against it is, that the disappearance of parts of the trunk are not wholly caused by natural decay, but in a great part by the removal of pieces of the wood for fuel.

A hut has been built in the hollow of this enormous tree, for the accommodation of visitors, who often partake of a repast partly made of its nuts. The Sicilians call it the "Castagna de cenli cavalli," (or Chesnut tree of an hundred horses,) as is said, because the Queen Joan of Aragon, in a visit she once paid to it, drew up her whole escort in the cavity, though it consisted of an hundred men mounted.

"While America," says the Magazine Picturesque, "boasts of her enormous cypress, Africa of her baobad, and Asia of her eucalyptus, so long as the Chesnut of Mount Ætna stands, Europe may claim to possess the largest tree in the world."

EPIDEMIC SMALL POX.

Although little is said, the fact is notorious, that small pox, and its varioloid phases, are very prevalent the present season in most of our large cities. The number of deaths announced in the bills of mortality at Philadelphia, Baltimore, and some other places, demonstrates the criminal negligence of the people to avail themselves of vaccination. But there is the strongest prejudice against it imaginable, in the minds of many of the ignorant, who conceive themselves exceedingly wise. Even in Boston, it is no uncommon thing to hear both men and women, who appear to be persons of ordinary intelligence, declare with an air of contemptuous triumph, that they "*don't believe*" in the operation, and therefore positively refuse the blessing when proffered and urged upon them gratuitously. By such individuals, to some extent, the malady is kept in perpetual existence with us, although a never-ceasing effort is made to protect the great body of the inhabitants.

With regard to Boston, it should be distinctly understood, since the circumstance is one of general remark and of much importance that the regular inhabitants of the city are not the sufferers by small pox, to any extent worth noticing; but those who come here to seek temporary employment. They arrive in the full vigor of health, and many, whose hopes and prospects were most satisfactory, soon fell victims to this pestilence that walketh in darkness. Such as recover, which is a multitude in the aggregate, are ever after disfigured and scarred in a manner that shows the contest which they had with the terrific foe.

Varioloid, which is rarely fatal, is so exceedingly common as to excite no marked attention, except where the wholly unprotected are within the reach of its influence. In most cases, the patients are those who have vaccinated themselves. Many physicians conceive the susceptibility to be in consequence of the insertion of deteriorated virus. Of all the States in New England, Maine is by far the most melancholy sufferer from small pox; and for the last twenty years, within the compass of our own recollection, the numbers from that State who have died of it, even in Boston and its vicinity, would make a formidable catalogue. The same State furnishes, it is presumed two-thirds of all the cases of small pox and varioloid, occurring in Boston the present season. Young seamen from that State, also, die of it all over the world. There appears to be an utter disregard to vaccination in the inland towns of Maine, which explains the unprotected condition of the multitudes of their young men and women who flock to the metropolis. This said neglect of both parents and the public authorities has been often repeated, in this Journal and elsewhere, but they heed it not---and the fated State of Maine, without some more interest in vaccination, is destined to supply food for this wasting pestilence for another generation to come. [Boston Medical Journal.

Beware of Colds.—*Useful Hints at this Season.* A cotemporary thus discourses "on the philosophy of taking cold," and the best mode of preventing the complaint:---

"A large proportion of our consumption cases are either excited or aggravated by colds. The philosophy of taking cold is but little understood, and the cause of this frequent but unhappy complaint for the most part overlooked.

We cannot discuss the subject free or fully in a short essay like this. It is sufficient, perhaps, to say whatever gives a permanent check to the natural perspiration may produce those effects which we call a cold, or, in the language of the books, a catarrh.

This permanent check may be accomplished in several ways. It may be produced by a large quantity of cold drink taken suddenly, when we are debilitated by fatigue or excess of heat; by currents of cooler air falling upon the body, when in a very warm place and inactive; by similar currents falling upon a part of the body for some time in a warm room,---as when we sit by a raised or broken window; by going out of heated rooms, perhaps fatigued, into the night air, especially without sufficient covering; by the application of cold, though it should not be inordinate, after we have been long exposed to a high temperature; and by cold itself, when continued for a long time, as in travelling too long in a stage coach during cold weather, sleeping too cold during the night, sitting with wet feet, &c.

To avoid taking cold, then, we must avoid these and the other causes which lead to it. But we may do something more than *merely* exert ourselves to prevent the exciting causes of cold; we may harden ourselves against its effects, so that these excising will not operate. To this end we should be accustomed, from early infancy, to much exposure in the open air at all seasons. The practice of daily sponging the chest with cold water, fresh or salt, is also of great value, and should be adopted by all persons of delicate constitutions at all seasons of the year. Sponging the whole body with cold water in the early part of the day, particularly at rising, when the practice is followed by warmth, increased strength and a keen appetite, is still better as a meane of hardening ourselves, than local bathing. Cold, when so employed as to produce the *re-action* we have just spoken of, is a powerful tonic to the whole system; and whatever in this way gives tone to the whole system goes so far towards preventing our taking cold or suffering, in fact, from disease of any kind.

Newark, New-Jersey. This city is the most noted in the United States, for the manufacture of carriages. There are some six or ten establishments of this kind, that are of the most extensive description. The amount of work they turn out is truly surprising. To give an idea of their magnitude;—one factory sent to the South, last year, and had sold, nearly three hundred thousand dollars worth. A recent visiter to that city, says they have now added to their manufactures that of clocks into which they have gone to a great extent. He adds, as follows:

"I had an opportunity, a few days since, to go through the various apartments, and to witness the process of making a clock, from the first cutting of a pin to the boxing up and shipment of the package. Formerly the works of a yankee clock were of wood, now that material is exploded, and the whole are made of brass and iron. The wheels and indeed every part of the clock, is made by machinery. The varied wheels are all cut with a precision and perfection, that is truly surprising, the cases and the veneering are all cut out on the spot. Every part is made a separate branch, and is put together by persons devoted to this business. I was greatly amused at inspecting the different employments. Some of the hands were engaged in making a pin, others in cutting a wheel, and so on, until the number employed to make one time piece was at least fifty, and I might probably add a greater number. I was told by Mr. Jerome, the enterprising proprietor, that these beautiful ornamented and accurate one day clocks were made for the extraordinary low price of five and a half dollars each. That they could in no part of the world be made for anything like that sum, and that the demand from Europe was so great that they could not supply it.

As an evidence of the demand, sixty thousand were shipped to England last year, and a larger number would be sent this.

The Lock Manufactory is also one object of particular notice. The proprietors are Messrs. Pierpont, Mallory & Co. Nine different styles of door locks and various latches are made here, besides trimmings and knobs of every description. Some idea may be formed of the extent of the business when it is stated that 120,000 knobs have been made here last year, and the demand is constantly increasing. One building is entirely devoted to finishing knobs and japanning locks. Locks and trimmings are made here at all prices from three dollars to five dollars a dozen.

In the city and vicinity are various manufactures for making blinds, sashes and India rubber goods, all of which are conducted with great skill."

The Sensations of Drunkenness. The N. Orleans Picayune contains the 'confessions' of a man who was 'never drunk but once,' and never 'means to be so again.' In describing the sensation he says 'the street seemed to be very steep and I lifted my feet at every step as if I was getting up stairs. Several cart wheels were making revolutions in my brains, and I at one time fancied my head was a large turning establishment, the lathes of which I was keeping in motion with my feet. I couldn't conceive what was the reason the town had turned into such an enormous hill; and what made it worse was, that it seemed all the time to be growing higher and threatened to pitch over on me. Stop, stop, said I, and I'll head this old hill yet, or at least, it shan't head me. I turned round to go down and get at the bottom, tell me! if the town did'nt turn right round with me, heading me all the time, and presenting the high bluff in front of me. Well, sure enough, the ground flew up and struck me on the forehead; and as soon as the stars cleared away, I commenced climbing with my hands and knees. The next thing I saw was a big brick house coming full split round a corner, and I believe it run right over me, for I don't remember any more.'

Rights of Women. A bill has passed the Wisconsin Legislature to protect the rights of married women; it provides that they may become possessed of real estate by descent, bequest, demise, gift, purchase or distribution, and also hold in their own right real estate which they may have possessed before coverture, and be exempt from their husband's debts. The dower of the wife in the real estate of which the husband dies seized is likewise exempted from liability on account of the husband's debts. The control and management of the wife's estate is in the husband as heretofore. In case of the wife's death such property descends to the joint issue, and, if there be none, then to her husband and his heirs.

A learned Female. Novella, the daughter of a Doctor of Laws, in the University of Bologna, towards the close of the fourteenth century, was so learned that she was able to fill her father's chair when sickness, business or indolence called him from it, with satisfaction to the students and credit to herself. She was singularly beautiful in her person, and for this reason delivered her lectures behind a curtain in order that her charms might not distract the attention of the students.

If we compare life to a year, youth is its spiring time; upon which the prosperity of all the other seasons depends. It is then the seeds must be sown and the plants cherished, whose fruits may delight us in summer; enrich us in autumn, and sustain and cheer us when winter shall have arrived.

Napoleon said that a handsome woman pleases the eye, but a good woman pleases the heart. The one is a jewel and the other a treasure.

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.

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WE have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

ON THE FIRST FLOOR

We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.

DRESS GOODS,

Of new styles, in Mouseline de Laines, Corded Ottomans, Cashmeres, Twilled Ginghams, French and American Prints, &c. &c.

FRENCH PLAIDS,

An entire new article, the first that have been imported, a pretty and economical article for Fall and Winter Dresses.

LACES AND EMBROIDERIES.

We have added to our stock a large and beautiful assortment of Laces and Embroideries, of the latest Paris and London styles, and have made such arrangements that we shall in future be supplied with all the newest styles.

AA THIBET CLOTHS.

We have every desirable color and shade of this well known article for Ladies' Cloaks and Dresses—the genuine heavy double twilled goods, warranted equal to any imported.

ROB ROY AND GALA PLAIDS, FOR CLOAKS.

Black and Blue Black Silks, Black and Blue Black Alepines, from the best manufacturers; Black and Blue Black Alpaccas, some extra fine quality; Black and Blue Black Mouseline de Laines, and every other article of

MOURNING GOODS.

Linen Sheetings and Shirtiags; Damask Cloths, and Damask by the yard; Napkins; Scotch and Russia Diaper; Flannels; Cottons, and all other kinds of

HOUSEKEEPING GOODS.

FRENCH LAWN & LINEN CAMBRIC HDKFS; HOSIERY AND GLOVES.

ON THE SECOND FLOOR

We have a beautiful assortment of all kinds of

SHAWLS:

RICH LONG AND SQUARE CASHMERE SHAWLS, in different colors; various styles of HEAVY WARM SHAWLS; CASHMERE SCARFS.

SUPER WIDE SHAWL VELVET.

Bath, Whitney and Rose Blankets; Livingston and Imperial Quilts; Embossed Piano and Centre Table Covers.

ON THE THIRD FLOOR

We have a large stock of the same styles of Goods that are in our Retail Rooms, which we offer at wholesale, for cash or short credit, at a small advance.

☞ Our business is conducted on our long established principle of marking our goods at a small profit, and

ONE PRICE.

DANIELL & CO.,
o4 201 Washington st.

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash.*

Palfrey's Academical Lectures on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity. 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Livermore's Commentary on the Book of Acts, 12mo,	75
Norton's Statement of Reasons for Not Believing the Trinity, 12mo,	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells' Sermons, selected by Messrs Bartoland Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo,	60

&c. &c. &c. &c. &c. &c.

Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

⁂ A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. d13

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

aug23 tf

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Now published in two forms.

The subscriber has just completed a new set of stereotype plates for the above popular Hymn Book, corresponding exactly with the first, except the type, which is larger. This edition, the fourth, will be ready in a few days.

We shall now be prepared to supply Societies with either edition, and those about changing are respectfully requested to send to us for copies.

Three editions of the above have been published within the last six months, and twelve society already adopted it.

CROSBY & NICHOLS,
n29 118 Washington street.

TEETH

INSERTED ON A NEW PRINCIPLE,

AND ON

UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the sightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

Difficult Operation.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operation proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

Extraordinary Operation.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts.

[From the Times.]

Teeth.—There can be no mistake about the invention of Dr. Morton, No 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

Dental Science.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

Operation performed by Dr. Morton, 19 Tremont Row, upon a young man, aged 23.—The nature of the case was Hair Lip, Cleft Palate, deficient palatine arch, and nasal septum. Here is a man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience.

[From the Emancipator.]

A triumph of Art.—We witnessed on Saturday, a very satisfactory triumph of the dental art over a sad deformity, in the case of a young man. He was born with a hair lip, and without a palate. Dr. Morton had fitted him with an artificial roof of the mouth, palate and front teeth, not only hiding the deformity, but restoring, or rather creating a faculty of articulation. It is like adding a new sense or a new life.

[From the Evening Gazette.]

Successful Operation.—We had an opportunity lately of examining an operation performed by Dr. Morton, a skillful dentist of this city. The result was highly satisfactory to the patient. By introducing a gold plate or piece of mechanism to which the three front teeth, a palate and roof are attached, the person is able to articulate the alphabet.

[From the Evening Gazette.]

Important to the toothless.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

Dentistry.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the American Traveller.]

Remarkable Operation.—Dr. Morton, a dentist of this city, has recently performed a very successful and difficult operation, the result of which we had an opportunity to witness. The patient had no palate and a hair lip. The deficiency in the palate was supplied by a gold plate, to which the palate was attached, and the afflicted person is now able to articulate the alphabet.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in conriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

Charles T. Jackson, M. D.

Boston, Oct. 28, 1843. No. 27 Somerset Street.

[From the Transcript.]

Dental Surgery.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply,